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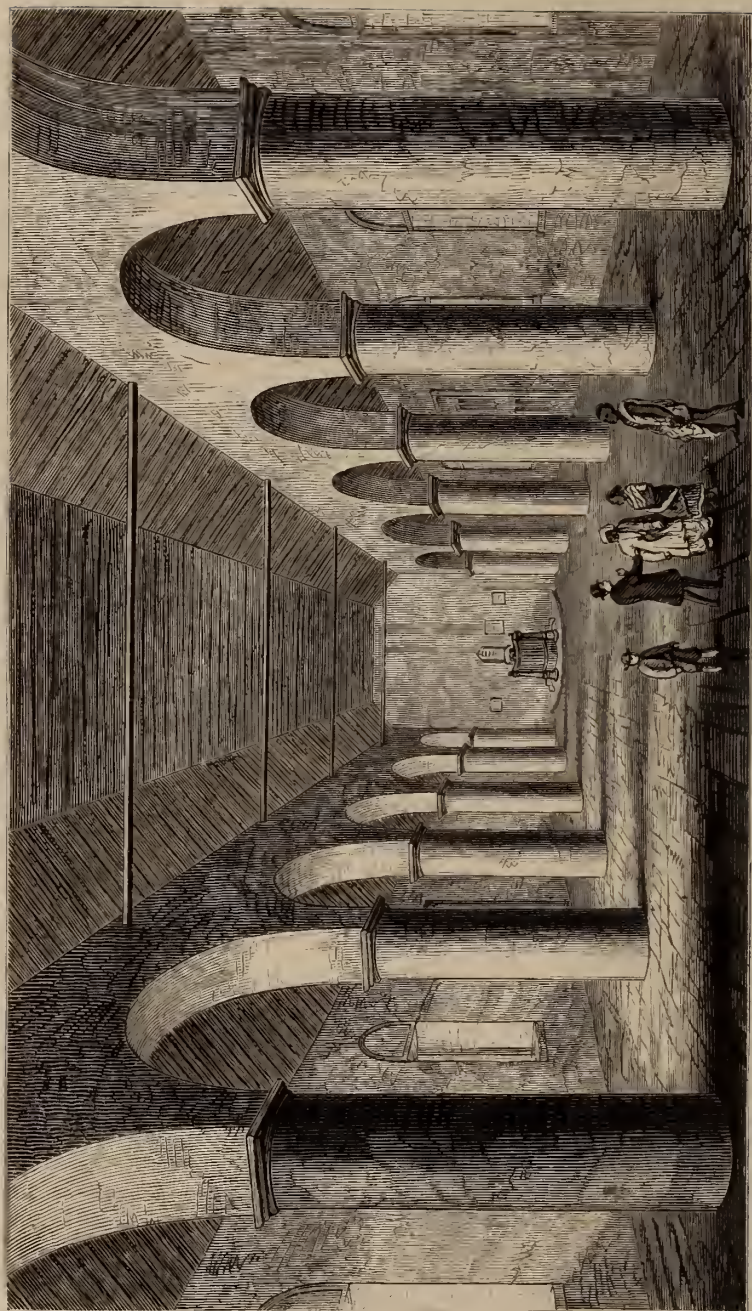
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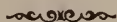


INTERIOR OF THE CHURCH AT BATTICOTTA.



# THE MISSIONARY HERALD.

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## CHURCH AT BATTICOTTA, CEYLON.

BY REV. MARSHALL D. SANDERS.

THE accompanying picture is an inside view of the church edifice at Batticotta, Ceylon. It was originally built by the Portuguese, who took possession of the northern part of the Island, and introduced there the Roman Catholic religion, about A. D. 1548. The whole district of Jaffna was divided by them into thirty-two parishes, each of which contained a chapel and a school-house.

The Dutch succeeded the Portuguese, as rulers in this part of the Island, in 1658. They occupied the church buildings erected by the latter, persecuted the Romanists, and proclaimed Protestantism as the state religion. They also made the receiving of baptism a condition on which the favors of government were bestowed, and their churches were filled with hearers on the Sabbath. That most of them, however, were insincere worshippers, was clearly seen in the sequel.

When the government of Ceylon was assumed by the British, the people were again free to follow their own superstitions, and these places of worship were soon deserted and left as ruins, while the crowds of people, wont to assemble in them, settled back into idolatry. The American missionaries—Messrs. Meigs, Poor, Richards, and Warren—arrived in Jaffna the latter part of 1816. They found the walls and pillars of the old churches standing, but there were no traces of Protestant Christian congregations except in the town of Jaffna, where a few descendants of the Dutch were living. By favor of the colonial government our missionaries were permitted to repair some of these ruins, and occupy them as places for Christian worship.

The building at Batticotta was very large. One third of it, on the east end, was divided into rooms, and used, formerly, as the dwelling-house for a mission family. Since 1857, Christian natives have rented these rooms and there taught the Batticotta English school. The engraving represents the other two thirds of the building, fitted up for purposes of worship. The audience-room is 105 feet long and 54½ feet wide. The drawing was taken near the door at the west end. The walls and pillars, made of coral-stone and mortar, are whitewashed

yearly. The floor is plain mortar. Mats, braided from leaves of the Palmyra palm, are spread upon it, and on these the people sit, according to eastern custom. The front of the pulpit is 19 feet from the east wall. On that wall are seen four monumental tablets. The two smallest are for children; the largest was erected to the memory of Rev. Daniel Poor, D. D., by his former pupils. He died of cholera in 1855. The next in size is in memory of Mrs. Sanders, who died at Batticotta in 1868.

The Batticotta church was one of the first formed by the American mission in Ceylon. In 1855, those of its members living on the island of Caradive — five miles distant — were formed into a separate church organization, and in 1858, those on the island of Valany — eight miles distant — were set apart as the church of Valany. The present members of the church at the station are 118, but they worship on the Sabbath in five different places. The principal audience is in the building here represented, and is composed of the Christians and their families within the radius of a mile, and of those connected with the training and theological institution, the English school, the station-school for boys, and that for girls. In three different directions from the station, and each about two miles distant, are the chapels of Araly, Moolai, and Sangany. In each of these there is a Christian audience every Sabbath morning, composed of the church members residing in those localities, pupils of the village schools, and such of the people as may be inclined to attend. On the island of Pungertive — fifteen miles distant — there is still another place of worship, where members of this church are living. Once in three months all the members, so far as practicable, assemble at the centre and unite in the celebration of the Lord's supper.

The church has a Sabbath-school at the station of about 200 pupils. It also has six branch-schools in the neighboring villages. All come together once in six months, for a Sabbath-school concert. At the concert in October, 1868, "there were 45 classes represented, with an average attendance, for six months, of 20 men, 10 women, 294 boys, and 63 girls."

The missionaries at Batticotta performed the pastoral duties for the church there from the time of its formation until 1867. During that year, Mr. B. H. Rice — a son of one of the native Christians — was ordained, and installed as the pastor. The church assumed his full support, and since his installation, it has adopted the station girls' school as its own. For several years the places of worship have been matted, kept in repair, etc., by the church, which has also taken an active part in the ordinary objects of benevolence.

The relations between the pastor and his people have thus far been cordial and mutually beneficial. They greatly need the prayers of Christians, that they may possess largely the graces of humility, charity, faith, and singleness of purpose in the service of Christ.

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## JAPAN.

POLITICAL and social changes are in progress in Japan, of great significance in their bearing upon the reception of the gospel. The reestablishment of the Mikado, as the political head of the state, uniting spiritual and political func-



tions, is not likely to stand in the way of the missionary enterprise, as was at first apprehended. The men now at the head of affairs, especially Prince Satsuma, appear to be actuated by a most liberal spirit, and to realize the value of Western civilization. The attempt to organize a constitutional government, somewhat upon the model of Great Britain, is a remarkable instance of freedom from the influence of old usages, and of readiness to accept new ideas. The American Board has not been too soon in joining with other missionary bodies in offering the gospel to a people so progressive and enterprising.

The following extracts from the report of Rev. W. A. Russell, sent by the English Church Missionary Society to visit that country in June last, will be of special interest and encouragement to the readers of the *Missionary Herald*. They are taken from the "*Church Missionary Intelligencer*" of November last. The writer, speaking of Mr. Ensor, of the Church Missionary Society, at Nagasaki, says :—

"In the first place, I was greatly pleased to find our good brother, his excellent wife, and their little one, in the enjoyment of the best health and spirits. None of those debilitating and depressing influences which hard work in an uncongenial climate so frequently exhibits in the case of missionaries elsewhere, were in the least visible in them. Judging from their appearance and manners, you would conclude that they were just as well and just as happy in their little bungalow and occupation at Nagasaki, as they could possibly be in any other part of the world. And in the future conduct of our missions in Japan, this, I apprehend, will be a general characteristic of our men there, compared with other mission-fields, arising from the great salubrity of the climate, and the lively temperament of the people.

"Again, I was delighted to find that our dear brother and his wife had been making most excellent use of their sojourn of six months at Nagasaki. In that short period they had mastered the Japanese spoken language so as to be able to converse freely with the natives on ordinary topics. With similar assiduity and progress for six months more, I have no doubt they will be, at the end of one year, as forward in the language as Chinese missionaries usually are at the end of four. And this comparative facility with which the language can be acquired is, to my mind, another very encouraging feature in our Japanese mission.

"But what most of all struck and interested me in our dear brother's work at Nagasaki, and which encourages the hope, with the divine blessing, that Christianity will spread with unusual rapidity in Japan, was the fact, that notwithstanding the ban which the Government have put upon the Christian religion, and notwithstanding the serious risk to life which is involved in openly professing it, so great is the interest taken in it by many of the people of Nagasaki, that parties of them, too numerous to be properly attended to, kept calling on Mr. Ensor during my stay with him, who generally took the initiative themselves of introducing the subject of Christianity, and in most cases left, having first purchased from him copies of the Word of God. In this way our good brother has already sold, I believe, to the Japanese at Nagasaki, more Bibles, or portions of it, than have ever been sold to the Chinese at Ningpo. And were religious toleration once granted, so great is the desire which the Japanese now evince to be Europeanized, I verily believe they would as readily

adopt at least the outward forms of the Christian religion, as they now do the European costume. Against Christianity, in a Roman Catholic garb, from what has taken place in connection with it in the past, there does, no doubt, still exist a very bitter feeling; but not in the least against Protestant Christianity, which the Japanese are already beginning to discern is a very different thing. The parties referred to above, who called on Mr. Ensor, usually, at first, manifested a little reserve, until they found out that he was a Protestant Christian; and then religious conversation was prosecuted at length, and without the least hesitation. What a wonderful thing, then, would it be, if the unhappy events which have taken place in Japan in connection with Roman Catholicism in the past were all overruled 'rather to the furtherance of the gospel' — a result which present appearances indicate as by no means impossible."

"And now, as regards an increase of our missionary staff in Japan, I confess I do not feel disposed to recommend it, at least on a large scale. In fact, whether in Japan, China, or any other mission-field, I very much doubt whether too large an extension of the foreign missionary element is either necessary, or even desirable. What is needed, and what is urgently called for everywhere, is rather a select few, of unquestionable ability and devotion, and with ample powers, and, if you will allow me, I would add, with 'ample means,' to develop the native agency as much as possible."

"It augurs well for the future of Japan, that the Daimios, or Princes, not unlike the feudal chiefs of old, should feel the necessity of holding a conference, which they are now doing, for the purpose of establishing a constitutional form of government, in which the people are to have a voice. Strange to say, one of the questions submitted to and discussed at this conference, was the knotty one of 'religious toleration,' with an especial reference to Christianity. Mr. Verbeck, an American missionary now employed in teaching English in the Government College at Yeddo, informed me that he was consulted upon the subject, and prepared an essay for the Daimios' enlightenment, but with what result he was then unable to say.

"It is the opinion of experienced men, who know the country well, that the country, though not yet fully opened for out-door evangelistic work, will in all probability very soon be so. In the mean time, it seems desirable that men of wisdom and ability should be in the field, preparing themselves for that event by a study of the language, etc. And they think that even now they might be doing a good work, by teaching English to Japanese youths and others, who manifest an extraordinary craving for it, and, through it, for the rudiments of the Christian religion.

"I visited the Government College. It is a large and commodious building, capable of accommodating several hundred pupils, with detached residences for the European teachers. I found three already in occupation, getting very high salaries, and representing the three great Western Powers, with which the Japanese have principally to do; one, an American missionary, Mr. Verbeck, referred to above; another, an English engineer, a Mr. Hardy; and the third a French corporal, whose name I forget. These three gentlemen are supposed to have a joint presidency in the institution. They had already two or three hundred pupils, and applications for admission to any extent."

American Presbyterian missionaries in Japan state, in an "appeal" recently published in the "New York Observer": "Buddhism, which has been so long the controlling religion of the empire, has been virtually rejected by the Government during the present year, and forbidden to receive any more pupils for its priesthood. This is its death-blow, and so many of the priests and people regard it. At the same time, the Government is trying to revive Shintoism, the ancient faith of the land. But there is little in it to uphold. It is too bald and cold a system to attract the masses. The ruling and educated classes have long been Confucianists. But the study of the literature and sciences of the West is taking the place of the study of Confucianism and the Chinese language.

"As a natural consequence, these are becoming neglected. This decline of the Chinese will also hasten the complete downfall of Buddhism, and seriously weaken all the religious systems, as the religious literature is so largely in that language. The priests and the more intelligent of the people are tossed on a sea of wild conjecture, as to what will be the religious future of the land, and they are, perhaps, now studying the subject of religion as never before.

"The demand upon us for Chinese and English Bibles, and for books and tracts on Christianity, during the last year, has been very great. A few of the most intelligent of the priesthood have sought personal interviews with the missionaries to discuss religious subjects. The high priests of some of the principal temples have sent for copies of everything we had on Christianity. An educated man, not a Christian, has a school of about a hundred pupils in Yeddo, in which he teaches the Chinese Bible and a Chinese translation of the evidences of Christianity, and he has signified his desire to have a missionary come and explain them to his pupils.

"These are only samples of the facts which show plainly that now is the Church's opportunity, and that she should have a large force of active missionaries on the field without delay. Japan is peculiarly an American field. The completion of the great Pacific Railroad brings it a month's travel nearer to you. It is nearer to the United States than to any of the other Protestant Christian nations, and the work of evangelizing it naturally devolves upon the American churches.

"The Japanese look to the United States for instruction in all the arts of peace. They use our school-books and apparatus. They send their young men, for the most part, to our schools and colleges, and will do so more exclusively in the future than in the past. They look to us for teachers, and thus far the preference seems to be for missionaries, as those best qualified to instruct them. As we already have the field, and the greatest influence with the people, shall we not do our whole duty in entering in with sufficient force to possess the entire land? In all the secular departments, American enterprise is doing her duty — shall not the American Church show equal zeal and fidelity?"

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### GRACE TRIUMPHANT.

IF, in the winter of 1863-4, an Apostle had written to the Evangelical Armenian Church at Marsovan, in Asia Minor, he would have had cause to say, as Paul did to the Corinthians: "Ye are yet carnal; for whereas there is



among you envying, and strife, and divisions, are ye not carnal, and walk as men," *i. e.* as the world around you, and not as disciples of the Lord Jesus?

A delightful harmony and Christian zeal had characterized the little community; but there were in it men of an intemperate spirit and indomitable self-will. A question arose, the action of the missionaries on which displeased and excited them, and they led a large portion of the church, accustomed to follow leaders and easily deceived by the representations which were made to them, in a contest which became on their part one of exceeding bitterness. So violent were they that, on one occasion, they attempted by noisy demonstrations to prevent a missionary's preaching on the Sabbath at the time and place of his regular ministrations; and for about six weeks they maintained an opposition religious service in another place, refusing to have anything to do with the missionaries.

Had one not accustomed to stormy outbreaks, such as are of common occurrence in "lands of the people of the East," looked on the heavings of that tempestuous sea, he would naturally have exclaimed: "Well, the work of these missionaries here is done. This is a case where the missionary enterprise, at least as thus conducted, proves a failure."

But mark results. The missionaries adhered to the position which they were constrained by convictions of duty to take. They waited, and prayed, and patiently labored, by instruction, expostulation, and appeals to the judgment and hearts of the people, to gain them to right views. At length they succeeded with the more candid and spiritual. The alienation gradually subsided. The motives of the missionaries, and the reasons for their action, became better understood. The leaders remained sullen and defiant; but so unchristian had their conduct been, that the discipline of the church was, after a time, secured, and two or three of them were suspended from its communion. The effect of this was most happy. The Holy Spirit came as a peaceful dove into hearts then prepared to welcome him. The next year Mr. Leonard wrote:—

"The sorrow which overwhelmed us a year ago is now turned into joy. Those who, in that wild tumult and whirlwind of passion cried, 'Let us break their bands asunder and cast away their cords from us,' now declare, with one voice, that there were no bands to sunder but the bands of love, and no cords to cast away but the cords of prudent counsel, of instruction, of fraternal and paternal solicitude, and of pecuniary aid, to which they owe their existence as a people, and without which they would quickly go to ruin. Extravagant as this language may seem, it is substantially repeated in so many forms, and on so many occasions in our daily intercourse with the people, that I doubt not it expresses the real feelings of most if not all of them.

"Last Sabbath we celebrated the Lord's supper. It was to me an interesting occasion. More than two hundred persons were present, of whom about one fifth were communicants; and although it was a very warm day, and the house was packed with as many as could find a seat upon the floor, the profound attention which was given to the story of Christ's sufferings and death, the tearful eye, and the face upturned, solemn, pensive, as if in silent prayer, showed that there are hearts which yearn for higher good than this world can afford."

— In the Herald for August of last year, there is a letter from the church, ad-

dressed to the American Board, which expresses warm affection for the missionaries, and thankfulness for their labors and the care of American Christians for the spiritual welfare of the Armenians. This was written at the prompting of certain persons who had been most estranged from the missionaries at the time of the difficulties above referred to. That it was not a desire to gain favors which originated that communication, appears from subsequent developments. Instead of appealing for disbursements from the treasury of the Board upon themselves, they have, out of deep poverty, given a praiseworthy example to other churches of an abounding, self-denying liberality. The January Herald contains an affecting and most encouraging account, from Mr. Tracy, of their exhausting efforts, by money gifts and contributions of work, towards erecting, with some aid from the mission, a house of worship; and it is not wonderful that the missionary should be able to say, "I never saw the brethren and sisters appear so happy before." Dr. Schneider, formerly of Aintab, now of Broosa, having spent two months in giving instruction in the theological school at Marsovan, also writes concerning the church and the people: "I was delighted to find so much cordiality of feeling among the Protestants towards the missionaries. It reminded me of the state of things, in this respect, so universally prevailing in the Central Mission." It is not surprising that he should find occasion to add to such a statement words like the following: "I was also cheered by the favorable state of feeling among the Armenians of the city. Very many of them are convinced of the truth and inclined towards it. Many of them attended the services while I was there; and there is a general readiness to listen to evangelical doctrine. Nothing remains but for the church to move forward in aggressive endeavors, to secure large and cheering results; and I cannot but hope they are soon to be realized."

Readers will readily deduce from this narrative the lessons of encouragement and instruction which it teaches. May the fruit of the Spirit be love, peace, joy, and salvation more and more in Marsovan, and wherever the gospel is preached!

## MISSIONS OF THE BOARD.

### *Sandwich Islands Mission.*

#### NATIVE PASTORS.

Mr. COAN reports the organization (August 13) of another church "for Western Puna," of "about 500 members, dismissed from the old Hilo church," and the ordination of B. Barnabas as their pastor. "The churches in Hilo and Puna, seven in number, are now all organized, and with the exception of one vacated by the death of Timothy, are all supplied with pastors."

The Evangelical Association of Eastern Hawaii held its meeting in August; "there is peace and harmony in the

churches and in the Association; and while no general revival was reported, most of the churches had received additions, amounting in all to 140. The contributions for the year amounted to more than \$4,000."

On the 5th of November Mr. Coan wrote again: "All our labors go on quietly and prosperously. The Lord is *very* good. Our church is full on the Sabbath, and other meetings are well attended. At our last communion, twelve were received, on profession of faith. Our monthly concert contributions average 100 dollars or more.

"The prospect now is, that the place of

our dear 'son Timothy' — whose death in March left the Hakalau church, in North Hilo, without a pastor — will soon be filled. This gives me great joy, as all the churches of my old field will then be supplied again with pastors.

"And I have greater joy than this namely, that all these pastors are doing well, 'walking in the truth,' preaching acceptably, and cultivating their several portions of the vineyard with a good degree of skill and fidelity. And they are not without fruit. What 'greater joy' can I have 'than to hear that my children walk in truth?'

#### THEOLOGICAL CLASS—AHEONG.

"On the 1st inst. I reopened my theological school for another term. All the native pastors and licentiates are members of the class, and several others, who wish to study the Bible more carefully, are allowed to attend. Among these are several active and promising young men who are under the care of our Evangelical Association.

"Aheong, our Chinese missionary, is now here, on his second term of service with his Chinese brethren of Hilo, of whom there are about 200. He is still fervent, eloquent, and impressive. The natives crowd to hear him, and our church is *full* when he preaches for me. He is purposing to visit China soon, to see his father and friends, and then return to us. By the way, the Herald makes me say that the father of Aheong was *shot* in the war. I said, or intended to say, that he was *shut* within his city, and that his son, Aheong, was *shut out*."

#### ORDINATION.

Dr. Gulick wrote, November 3d, from Kealakeakua, Hawaii, noticing the meeting of the Association of West Hawaii. He then mentions a call laid before the Association from a church at Waiohinu to a young man whom it was not thought best to ordain, and says of the case:—

"This will show that our native ministers are many of them men of considerable judgment, and also that neither they nor we are by any means disposed to induct into the ministry rashly." He adds:

"We found much to encourage at Waiohinu. The large stone church, thrown down by the earthquakes of April, 1868, when Mr. Pogue was still there, is replaced by a neat framed building, painted within and without, with seats, having a very symmetrical steeple, with a bell in it; the whole costing \$2,200, about \$700 of which were contributed by sister churches."

An account is then given of an ordination at Kealakeakua: "I returned to Kealakeakua, in time to take part, yesterday, in the ordination and settlement of a native man over the church of this place. This is also one of the old mission stations. It has for many years been under the care of the Rev. J. D. Paris; but having many other duties, and feeling that it was for the best interests of the church that they should have a native pastor, Mr. Paris, some months since, much against the wishes of the people, resigned his pastorate, and finally induced them to unite in calling a very worthy man, of great scriptural knowledge, from among themselves. The ordination sermon was preached by Rev. G. W. Pilipo, the present pastor of the old mission church at Kailua; the ordaining prayer was offered by Rev. G. P. Kaonohimaka, in a very solemn spirit; the right hand of fellowship was given by each of the ministers, with a few words of salutation. Mr. Kaonohimaka lost his right arm many years ago, and his right hand of fellowship, given as it had to be with his left hand, and with gushing words of love, nearly broke down both him who gave and him who received it, while the whole audience gave subdued expression to emotion, in sobs and tears. Mr. Paris's fatherly charge to the people was also peculiarly interesting, in its retrospective glance at the past history of this and the connected churches, and in its instructions and counsels for the future.

"Thus does our work develop, with many partial or complete failures, and with many most encouraging manifestations of progress. A native ministry, at as early a date in the missionary work as possible, is indispensable to the healthy development of Christian life. Our native ministers are, as a body, growing in stam-



ina and in devotedness. My affection for and confidence in them is steadily increasing."

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#### North China Mission.

MR. GOODRICH wrote from Peking November 3: "Two Sabbaths since we received to the church a woman and one of the girls. To-night we examined and accepted a man who has been hearing the Gospel for about two months. He seems thoroughly in earnest. I feel it a great responsibility to baptize a man here, but I could not, dare not, keep such a man back.

"There are signs of good in the school. The largest girl (Shuliang) is, we hope, converted. She seems really *changed*; and all the girls but four are attending the girls' prayer-meeting on Tuesday evening. I don't know how deeply they are impressed, but it seems a sign of good, and we are encouraged to labor and pray.

"We had a real Methodist 'class-meeting' to-night. Every brother in the church spoke, and one or two besides. I was the class-leader, and made such remarks as seemed appropriate after each relation of experience. At present we have such a meeting once a month, hoping thereby to draw out the church. I trust it will do good."

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#### Foochow Mission — China.

##### ONE SOWETH AND ANOTHER REAPETH.

MR. PEET, writing from Foochow, November 11, 1869, mentions this pleasant incident: "Some three years ago, a man called at our chapel, received a copy of the Old Testament in Chinese, with some Christian instruction, and returned to his home in a neighboring prefecture, thirty or forty miles distant. Some months after he returned, and reported that his wife had died since his former visit; but that he had continued to worship Jehovah, by making offerings to him of a goat and other things, following the example of the Old Testament worthies. He then received a *New Testament*, and was instructed by our helper to believe in Jesus. A few days since Mr. Sites, of the

Methodist Episcopal mission here, visited the place where this man resides, and found him giving such good evidence of being a Christian that he baptized him, with several others in the same place. Thus one sows and another reaps, as the Master pleases, that God may be glorified both in the sowing and in the reaping."

##### A VISIT FROM CHRISTIAN MERCHANTS.

"Bear ye one another's burdens" is an inspired direction. The example set by some Christian gentlemen from New York, on a recent visit to Foochow, is well worthy of imitation, and if often followed, would do much to lighten the burdens and cheer the hearts of missionaries, and to help forward the work of Christ. Mr. Peet wrote from Foochow, November 11th: —

"On the last Sabbath but one, Mr. Atterbury and son, and Mr. Van Rensselaer, from New York, attended our afternoon service in Chinese, and heard one of our helpers preach. At the close, I invited Mr. A. to make a few remarks to the congregation, which he kindly did; while I had the pleasure of giving his words of love and of Christian sympathy to the congregation in Chinese. It was a rare opportunity. To see a Christian merchant stand up and address them in the name of Jesus, was an anomaly to all the Chinese present. To hear him declare that there were thousands of merchants in his native land, who believed in Jesus, and closed their offices and shops on the Sabbath, listened to the preaching of the Gospel, and engaged in other religious duties on God's holy day, gave them new views of this class of men. He also told them that he and thousands of others throughout the land received the same Bible that the missionaries were giving them, worshiped the same God and Father of all men, looked forward to the same heaven, contributed to the support of the gospel here, and were interested to know how it was received among them; and that this was one reason for their visiting this place. And when I told them that these two gentlemen gave a thousand dollars extra to the steamer, to put in at

this port, on her passage down the coast from Shanghai, they all seemed greatly surprised that so much interest should be manifested by *merchants* in the missionary work. The thoughts presented were just what were needed, and I am convinced that a most salutary impression was made upon the minds of all present.

"After the Chinese service, the brethren united with us in our prayer-meeting in English, Mr. A. taking charge of the meeting. It was a melting season. We all felt that we were sitting together in heavenly places. The pulsations of warm Christian love from God's people in our native land, were beating strongly upon our hearts through these dear brethren, their representatives. It was an hour of great profit to us all.

"Let Christian merchants making transient visits to these ends of the earth, avail themselves of such opportunities of looking in upon us and upon our work, and of communicating to us and to our people the warm Christian sentiments of the churches, and they will find themselves abundantly rewarded for so doing. They will also do a service for the Board, and for the Christian public, as well as for the missionary, of more value than silver or gold."

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### Ceylon Mission.

REPORTS for the six months ending with September last, have been received from several of the missionaries and native pastors, and some catechists in Ceylon. Mr. Spaulding, of Oodooville, who was absent from his station and did not report in April, now mentions the admission of five persons to the church at that station "within the year." The number of pupils in the girls' school "through the year, has been 52, of whom 14 are members of the church." Mr. Rice, native pastor at Batticotta, reports the addition of three persons to the church there, by profession.

*Evangelistic Labors.* Mr. Howland, of Tillipally, reports "evangelistic work," by the native preachers and catechists in his

field, to such extent as they could engage in it in addition to station labors. The work was commenced in February and continued through July, and during this time they worked four days in a week for thirteen of the twenty-six weeks. There were 394 days of labor performed, 2,561 houses visited, and 8,412 adults conversed with. Mr. Howland thought he had not received full returns of the meetings held. He had a record of forty-one, at which about 1,600 persons were present. During August and a part of September the same persons were employed in Bible distribution, for the Jaffna Bible Society.

*Girls' Boarding-schools.* Mr. Howland refers to some facts of interest mentioned by Mr. Stickney, native preacher at Oodoopitty, specially the gathering into the church of first fruits from the girls' boarding-school there, and says:—

"I have high hopes of the influence of that school in that portion of the field. I attended the examination at the close of the last term, and was much gratified by the progress manifested by the pupils. The value of our female boarding-schools can hardly be overestimated. At a recent examination at Oodooville, Rev. E. Mooyart, the Archdeacon of Ceylon, came in unexpectedly, in the course of the exercises. While the second class was reciting in the Harmony of the Gospels, it was suggested that he ask the pupils some questions, and he did so, quite fully, from all parts of the Bible, on a variety of topics. I was myself surprised at the promptness and correctness of their answers to questions coming so unexpectedly from a stranger, and I think he was also. He expressed much gratification with what he saw and heard. Such a training for the future mothers of this land must prepare them to exert a powerful influence."

Mr. Howland's health has long been poor. Referring to it, and to the reduced state of the mission, he now remarks:—

"My nights and days of suffering increase in frequency, and the reaction from extra work and pressure is greater, and lasts longer. Mrs. H. also is not well. If our number were not so reduced, I think

I should ask for a furlough. As it is, we can only commit our way to the Lord, and ask daily for strength to meet what he gives us to do and to bear."

#### LETTER FROM A NATIVE PREACHER.

*Girls' School — Admissions to the Church.* Rev. David Stickney, to whose report Mr. Howland refers, reports the admission to the church of some pupils in the girls' boarding-school as follows:—

"Three from the female boarding-school were received into the church last Sabbath. They were the first fruits from the school, and the day they were admitted was a solemn day to us all. It was an interesting sight in this heathen land, where females of the same age as these would not dare to stand up alone in the presence of such a company of men and women, to behold these girls standing alone, in the midst of about 120 souls, both Christians and heathen, to make a public profession of their faith in Christ. I wept for joy as each one of them knelt down to receive baptism from the hands of Rev. Mr. Smith. I thought of those days when two of these girls fell down before the image of Pulliar and other devils, and the other before the image of the Virgin Mary and other saints. O! what a wonder hath God wrought! May this leaven leaven the whole lump.

*Meetings with Women.* "I wrote you in my last, of the female meetings, commenced by Mrs. Howland and conducted by Miss Townshend. These meetings were continued with much interest until the middle of July, when the health of Miss Townshend failing, they were discontinued. However, I go to the houses of those females who attended the meetings, and remind them of what they heard then. I was greatly rejoiced to find how some women manifested their interest in those meetings, and wished to have them at their houses. As I was one day coming along by the road, a middle-aged woman met me and said, 'Next week you and Amma (referring to Miss Townshend) must come to my house to hold a meeting. I shall make the necessary preparations

and will invite the people.' At another time, when I was making arrangements for having a meeting at a house, a woman came and said, 'Have the meeting to-day in my house.'

*Jaffna not Christian — Weakness of the Mission.* "Such a state of things as I have mentioned above would cheer your heart, and you would probably be led to believe that Jaffna had already become a Christian land, and that Christianity had taken deep root in it. But this is not yet the case. There has been, indeed, during the past fifty years, a wonderful change wrought, an onward progress has been made, but still there is much to be done. Though here and there are several on our side, still there are many against us. Though we find encouragements on the one side, we find also discouragements on the other. We are as those who beat and are beaten.

"While we are in this state, we are grieved to find the number of our dear fathers and mothers whom you have sent for our help — who were the means to draw us from the pit of destruction — has become very small, and we find them overburdened. We are very anxious about them, lest they, by being thus overburdened, should lose their health and strength, and leave us (who are still in need of help and counsel) alone in the field of battle."

*The Case of a Siva Priest.* In another portion of his letter, Mr. Stickney gives the following narrative:—

"I may here mention the case of a Siva priest of the inferior order. (By the inferior order I mean those priests who, besides officiating in temples, are engaged in other pursuits, as farming, trading, etc., and are not peculiar about their dress and habits, as those of the superior class are; yet are very careful to purify themselves by daily washing, and to take their food without being seen by other people.)

"He officiates daily in three Pulliar temples. He is our neighbor. When the mission compound in which I am now residing was to be given in rent, this priest asked us to rent it to him, and we accordingly



did so, on condition that there should be no work done on the Sabbath, nor any manner of heathen ceremonies performed in the compound. He accepted it on these conditions. In process of time he prepared a bed of some dry grain in the garden, and when the plants were tender, the proper time for watering them came on a Sabbath-day. 'They ought to be watered to-morrow,' he said, on Saturday afternoon. 'If they are not, I fear that, as the weather is very hot, the plants will all wither.' But he thought of the condition on which he accepted the compound, and did not water them, though his friends derided him for being too careful in conforming to those conditions. Very early Monday morning he hastened to the bed, with the expectation of finding his plants all dead; but to his great surprise he found them all in a good state, and the bed still wet, and that there was no necessity for watering them on that morning also. He at once ran to me and said, 'I now see what you say in regard to your Sabbath and your religion is all true. You Christians are right in obeying God by not working on the Sabbath. Do please come and see the bed of plants; the ground is still wet. What wonder is this?' etc.

"Since that time the man has manifested a desire to know the nature of our religion, and very often, at the time of our family prayers, he comes and listens very attentively to what is said and read, and after the prayers he stays for a long time and asks questions about our religion. He is very much interested when I tell him the stories contained in the Bible. But though he thus manifests such an interest in our religion, he does not lose his interest in his own. He does not yet see it to be false. He has not yet begun to see himself a sinner, and he has not the least thought that I am intent upon the salvation of his soul. If he should have, I fear he would be alarmed, and would probably lose the interest he now manifests. Formerly he disbelieved Christianity, but now he believes it to be *one* of the true religions; and I hope the time will come when he will believe and acknowledge it to be the *only* true religion."

#### INCIDENT RELATED BY A CATECHIST.

S. Moody, native catechist at Manepy, in his report, gives the following account of a case of interest:—

"In my ordinary work, I am discouraged as well as encouraged. I wish to relate one encouraging fact. A man thirty-five or forty years old, living near the school bungalow of Anaicotta, and who had long persisted in opposing Christ, was taken sick a while ago, of consumption. He had the privilege of attending oftentimes in our village meetings. I frequently preached to him the Gospel truths. He seemed to me to be a hard man in accepting the truth. When he was at the point of death, I visited him, hoping to impress on his mind some truth of the blessed Gospel. When I went in, his people and brahmins were conducting some heathen ceremonies, either for his recovery or for the salvation of his spirit, much as it seemed against the sick man's wish. The man, on seeing me in his house, beckoned to me to come near him, and requested me, by signs, to speak of Christ and his salvation. I was very glad at the request, and began to impress on his mind some important truths. He paid no attention to the heathen ceremonies performed for his sake, though he was urged by the relatives to attend to them, but listened to me very attentively, and expressed his deep conviction, not in words, but by flowing tears. He had not the power of speech when I visited him. From what I was able to make out at the moment, I concluded that he was really penitent, and was like the robber on the cross, saved at the last moment. He pressed me to prolong the narration of saving truths, until we both were tired. As it was very late and dark, I took leave, with a promise to visit him the next day, if all were right. But it pleased God to remove him to his mansions, as I believe, a few moments after I left him."

Another catechist states: "When I observe the general feeling of the people, among the educated and others, about the religion of Christ, I can say without doubt, that Christianity is in process of leavening the mass of the people. One of the most

learned men in Tamil in this parish, said that Hindooism is the roundabout way and Christianity the shortest way."

### Madura Mission — Southern India.

#### TENT LABORS.

MR. HERRICK, in a letter dated September 9, 1869, gives the following account of labors among the heathen.

"On the afternoon of July 13, the tent recently purchased by the mission for my use was pitched at Pasumalie and dedicated to the service of Christ, receiving the name of *Satchi Kúdaram*, 'Tent of Witness,' or 'Witness Tent.' Three days later I took the tent into a part of the Tirumangalam district, where comparatively little missionary work has hitherto been done, and returned at evening July 28, having spent twelve days in labors among the heathen.

"These twelve days were passed most pleasantly. I had eight or nine catechists with me the whole time, and for a week the members of the first class in the seminary, ten in number. The tent was pitched in five different places, each place being near enough to the preceding to admit of our visiting all the villages of the territory passed over.

"The number of villages and hamlets visited was 145, of which 20 were visited more than once. The people were waiting for rain to enable them to sow their fields, and being much at leisure, they assembled in comparatively large numbers, and with few exceptions gave respectful attention. As a general rule, each audience listened to two or more speakers.

"All the catechists and students with me became much interested in the work, and I believe an important part of the benefit of our tour was its influence upon them. It was our custom each day, to arise at dawn or before, and after uniting in prayer, to go forth, two or three in a company, to the neighboring villages. Returning about nine o'clock, we ate our breakfast, and afterwards held a meeting at which, in addition to usual devotional exercises, reports were given by the several companies of their morning's work,

and suggestions made from time to time by myself and the more experienced catechists, as to the best means of bringing the truths of the gospel before the people.

"Between three and four o'clock P. M. all assembled again, and after prayer 'went forth to sow,' as in the morning, and returned at dark. After supper a meeting was held similar to the one above described. This was conducted by the catechists in turn, and more time was usually given to prayer than in the other.

"On each of the two Sabbaths we were out, there was preaching in the tent. We found few people able to read, most of those we met belonging to the thief caste, and having had few advantages, and probably little desire for education. But many of them seemed desirous of a better lot for their children, and made earnest requests for schools. The most intelligent of the catechists with me believed that in some of the places visited Christian teachers would readily be supported by the people themselves, could such teachers be furnished."

#### PLEASANT CHANGE IN A SCHOOL.

Mr. Penfield wrote from Madura, September 20th: "During the past few months, we at Tirupuvanam have not been left destitute of proofs of the Lord's presence and blessing. Among the first calling for mention, was one in connection with our village school at Puthur, about a quarter of a mile from the station. The former teacher, although a heathen, was long retained in the hope that he would leave heathenism and make a public profession of his faith in Christ. He was intellectually convinced, but seemed to be cherishing the hope that he might, Nicodemus-like, come to Jesus by night. Meanwhile his school dwindled away to about six or eight scholars.

"At length, as we saw no signs of a determination to take up his cross, he was dismissed, and the school put in charge of a catechist. This was on the eve of our departure for our health-retreat, on the Pulneys, where we spent two months pleasantly, and with benefit to our health and spirits. On returning, we found the average attendance raised from six to fifty.

This seemed due mainly to the energy and good management of the catechist, and perhaps partly to his unequivocal position in respect to religion, which shone the brighter from contrast with that of his predecessor, who was surely not a Christian, and scarcely a heathen.

"The advanced class, composed of about fifteen boys, recite their lessons for the present on a side verandah of our house. They attend morning prayers regularly, and are as quiet and attentive as our servants, taking the same part as others in the exercises. On the Sabbath, all the members of the school attend both Sabbath-school and divine service, and, with few exceptions, conduct themselves with propriety. They give good attention to the sermon as a rule, and can often repeat its substance on the following Sabbath. So far as appears, they are as anxious as the children of our congregation to repeat correctly the verses assigned to the school from Sabbath to Sabbath. Most of them can repeat, among other passages, the first and the twenty-third Psalms, verbatim.

"It surely is no small matter to fill the mind with these beautiful and precious thoughts, and to cause them to be spoken by the mouths of their own children in the houses of the leading Mohammedan and heathen families in Tirupuvanum; houses that, with this single exception, are most securely locked against the approach of the truth."

#### NEW CONGREGATIONS

In the letter from which the foregoing extracts were taken, Mr. Penfield presents other pleasing facts in connection with labors in the villages. "Our principal congregation is in the village of Esali, and when visiting them, two months since, I noticed several new faces, and surmised that they were those of a delegation from the congregation to be received that day, in Ulakudi, some four miles distant. At the close of worship they came forward, with profound salaams, to pay their respects to the missionary — a fine company of strong, muscular looking men. Two or three remained to accompany my bandy and show the road, while the others went

in advance, to assemble their families and the rest of the congregation.

"We were conducted by our new-found friends to their part of the village, when it seemed to occur to them, for the first time, that the fierce rays of the noonday-sun might not be as agreeable to me as to them, and so their usual place of meeting, under the scant shade of a small tree, would not answer the present purpose. But 'where there is a will there is a way,' even in heathen India, and soon a dozen strong hands were tearing away the palm-leaves that had been tied together for a temporary side to one of their houses. Others raised a stifling dust by their haste in sweeping out the house; but others still speedily laid the dust by sprinkling water about. The house thus thrown open was about four feet by ten, and so could only accomodate the catechists who accompanied me, one who I learned was a village official, and the man who stood near and fanned me (as a token of respect), besides myself and my little table.

"I had scarcely taken my seat when a generous cup of new milk was pressed upon my acceptance. As the list was called, the new people came forward, men, women, and children, family by family, and seated themselves on the ground in front, to the number of fifty-six. Back of them rose a dense wall of heathen, so that there was no opportunity to conceal the matter, had they desired to do so.

"They were first of all called upon to state their wishes, and replied in few words, that they desired to be received as a Christian congregation. We then gave them such instruction as the occasion seemed to demand. The leading topics enlarged upon were — refraining from all complicity with idolatry; the rest and duties of the Sabbath; the holiness required of God's people; the example they are to set, and the spirit they should show before the heathen; and, lastly, the help they would need, and how to obtain it. I introduced each topic with a few remarks, and then called upon one or another of the catechists to explain and enforce it more fully. We did not forget the cloud of heathen witnesses, and though not directly addressing them, strove to show



them the folly of heathenism and the excellence of Christianity. We had this advantage over them, that they felt it was not their meeting, and so were not at liberty to interrupt or disturb us.

"On a subsequent visit to this congregation, I had the pleasure of Mr. Capron's presence and advice, and was permitted to take my first heathen spoils, as the leading members of the congregation came forward and threw down before us the implements which they had previously used in devil-worship. When asked, 'Do not you wish them?' they promptly replied, 'No. Of what account are they to us now?'"

"They are passing through persecution at present, and we bespeak, in their behalf the prayers of God's people, that they may not waver or turn back to heathenism.

"On the 22d of July, we had the pleasure of receiving a smaller congregation, in a village about the same distance, though in another direction, from Esali. The officials in this village seem kindly disposed toward those who have just joined us, so that I do not apprehend for them the same persecution which those in Ulakudi are called upon to suffer."

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### Mahratta Mission — Western India.

#### THE CITY OF BOMBAY.

MR. HAZEN wrote from Bombay, in November last, upon various topics, some of which deserve a place in the Herald. Mentioning the arrival of the new missionaries, Mr. and Mrs. Wells, he remarks:—

"It is a good thing for a new missionary to land at this port, and get his first impressions of the *power* of heathenism from these thronged streets. To glance at these teeming millions is like getting a glimpse of all India, in a little. The various races and castes afford a perpetual study. I think the first impression any one gets here, is of the *hopelessness* of working for these millions with any human power. Here we are, two or three to a *million* of people. Twenty or thirty Christians meet

for worship in our chapel, and as many other persons, perhaps; but what are *they* in comparison with the outsiders? We are *driven* to take hold of our Heavenly Father's might. We *must* walk by faith, for there is nothing for sight to rest upon. We are driven to prayer as almost the only weapon we can use. From the start, the new comer must stay himself upon his God, or find his feet slipping away. I trust these friends may ever walk by faith, never fainting nor feeling discouraged. May they *see* the salvation of God, in this land."

#### THE UNIVERSITY.

"I am this week engaged in the matriculation examination of the Bombay University, as one of the examiners in the Mahratta language. The number of young men, of all classes, seated indiscriminately, is a most impressive sight. About 300 of them are in a large hall, and the remainder, over 500, are under a large awning, each with his little table before him. Here are Brahmins and various classes and languages of Hindus, Parsis. — several of them priests, — Sindhis, Beloochis, Jews, Mussulmans, Portuguese, and a few English youth. There are a few native Christians, I hear. About a dozen different languages are represented. One would think that the effect of such gatherings must be good. The tendency is to *ignore caste*. There are *five* missionaries among the examiners, — one in English, two in Guzarathi, one in Canarese, and myself. I hope many of these young men may be led to look upon us as friends. After the written examinations are over, there are to be *viva voce* examinations. My colleague (a native) and myself have 180 persons to examine, which is *half* of those who came to be examined in *Mara-thi*."

#### A NATIVE PREACHER'S SERMON.

Mr. Hazen sends the following abstract of a sermon preached before the late annual meeting of the "Union of the Churches" in the Mahratta mission field, by the native pastor, Ram Krishnapunt. Its publication in the Herald will not only gratify curiosity, but will, it is believed, encourage many who rejoice to see the

fruits of missionary labor, and evidence that efficient native churches and an able native ministry are being raised up.

Text, Ephesians iv. 3: "Endeavoring to keep the unity of the Spirit in the bond of peace."

The exhortation is to "*keep*" a unity that already *exists*.

I. What is this unity? It is spiritual, not material or outward. In what does it consist?

1. Christians are one in origin, — called "one family," etc.

2. One in relation to Christ.

3. One in spirit and temper. As we were one in sin, so now are we one in holiness and righteousness.

4. One in doctrines.

5. One in rules of conduct.

6. One in worship.

7. There is one inspirer of our conduct. Spirit compared to a locomotive, drawing any number of cars.

8. All are followers of one Lord. Christ is our general; under him all form one army.

9. The *purpose* of all Christians is one — to glorify God.

10. The *hopes* of Christians are the same.

II. What are the duties that grow out of this unity?

1. Great friendship, — *love* to each other.

2. Sympathy with each other, in joy and in sorrow.

3. Must strive to increase joy and take away sorrow from each other.

4. Strive to use our gifts and graces for the good of all.

III. What must we do in order that this unity may be preserved unbroken?

1. We must leave off all that will tend to break it, or to lessen its power over us and others. Some of these things are, (a.) If we know a Christian brother "according to the flesh," there will arise quarrels and misunderstandings, and the unity is broken. (b.) Pride must be cast out. (c.) Wrath, and all that is like this. (d.) Leave off all slander and evil speaking. (e.) Envy. (f.) Disputes about non-essential matters. (g.) Avoid those who preach strange doctrines, contrary to Scripture.

2. We must strive to do all duties, as stated before.

3. We must ever live in peace.

4. We must put this unity in practice.

Thoughts. 1. How great and widely extended is this unity of Christians! It embraces all on earth and all in heaven. This "Union" is a part of the grand whole.

2. Let us show forth this unity by our works, — especially by our activity in all forms of *missionary* work, seeking to convert the heathen about us, all through the land.

3. Let us show a good example, and also give good advice, to all the churches that have not yet connected themselves with this "Union."

4. Let us show this unity, by our proceedings in the present meeting.

### Eastern Turkey Mission.

#### AN ENEMY OVERCOME.

MR. H. N. BARNUM, writing from Harpoot, November 16, 1869, reports a visit, by himself and Mr. Wheeler, to several out-stations, at some of which they found much to encourage in the very liberal efforts of the feeble churches to sustain their own institutions, provide themselves with chapels, etc. Respecting an opposer in one place, he writes:—

"The chief *external* hindrance to the work in Bakur Maden, has been an Armenian; the wealthiest and most influential man in the place. He had given his word that Protestantism should not find a foothold in the place; and this threat he was successfully prosecuting by means of persecution and otherwise. A little more than a year ago he spent a few days in Harpoot, and we took special pains to make his acquaintance, showing him our seminaries, and telling him what we were endeavoring to do for the elevation of his own people, asking him to help us to carry out our plans in his town. Those whom he had persecuted we committed to his care, asking him to be a father to them, and shield them from oppression, etc. This he promised to do; and he has kept his word. He does not love the truth any more than formerly, but his

friendship for us will not allow him to oppose; so that the dread of this man no longer keeps people away from the chapel."

#### IMPROVED PROSPECTS AT HAINEE.

For a number of years, more or less labor has been expended in Hainee, among the mountains, some distance south of east from Harpoot. For the last few years the work has been hindered by division among the Protestants. Mr. Barnum now writes: "We found matters much better than we had dared to hope. They have united upon their former preacher — an educated man, and a native of the place; and he appeared to be laboring faithfully for the awakening of the people. There are six or eight who give evidence of being regenerate persons, and they are mourning over past hindrances and praying for a baptism of the Spirit. At the request of the congregation, the Evangelical Union had appointed two of the pastors to visit Hainee. These pastors arrived while we were there, and we purposely left the chief work for them to do. These pastors remained there three or four days after we left. One of them joined us on our way home, and he reported the state of things as very encouraging. Fifteen of the members of the congregation decided to pay tithes in the future, and the congregation as a whole determined to take hold of the work in earnest. A society of fourteen members was formed for the care of seven neighboring villages, two being assigned to labor for each village. In short, they assumed the whole responsibility of the work, — support of preacher and all, — only for the present they hope for a little help from us, or the churches of the Union, with the assurance that after a few months, if prospered, they will become wholly self-supporting. Hainee is a part of Koor-distan, and if a truly vigorous, spiritual church should be planted there, it will be of great value in helping us to complete our part of the work in that distant portion of the field."

An interesting part of this letter from Mr. Barnum, respecting the source of the Tigris and Belshazzar's inscription, will be given in a future number of the Herald.

#### Western Turkey Mission.

##### A SECOND VISIT TO BANSKO.

THE Herald for March of last year contained a letter from Mr. Locke respecting a visit to Bansko, and encouragements there. On the 27th of November last he wrote from Samokove, his present station (the last station taken among the Bulgarians, 300 miles west-northwest from Constantinople), noticing another visit to the same place, in which he was accompanied by Mr. Haskell, of Philippopolis, and the helper Nicola. One object of the visit was to satisfy themselves respecting a young man who desired to become a helper, and whom they decided to employ. Respecting other matters there, Mr. Locke writes: —

"Sabbath morning we assembled in the coffee-room of Hadji Georgie, and Mr. Haskell preached to an audience of 45 or 50. A more attentive and devout appearing company one could not wish to have before him. Pains had been taken to make the room look as church-like as possible, by removing the looking-glass, and other things used during the week; even the fire-place being concealed by a curtain. A little box was affixed to one of the seats near the entrance, and after service free-will offerings were dropped into it. Twelve piasters were thus offered on that Sabbath.

"We took dinner with Peter, the trunk-maker. Before we sat down to the table (one of the improvements of the past year) the time was spent in talking about some passages of Scripture, upon which information was desired. In the midst of our conversation, two men from an adjoining village called to purchase glass. Peter at once improved his opportunity to preach to them a short sermon on Sabbath-keeping, introducing it by the remark, — 'I have no time to-day to tell you even whether I have glass.' The men were almost speechless with wonder at such strange doctrines.

"It is the custom of our helper to have a discourse in the morning, and a Bible-lesson in the afternoon. This latter is held at different houses, according to the desire of those who attend. This time it



was to be at the house of our host. When the hour came, the people gathered in the same place where our first public service was held a year before. After the introductory services the audience divided, the females retiring to a little distance, to the top of a corn-shed, where they had their lesson under the instruction of the helper's wife. It is their custom to commit to memory the verses in the lesson, and all who can repeat them rise and recite them in turn, beginning with the eldest. I was hardly prepared to see fifteen of those before me rise and recite, word for word, five verses in the 1st chapter of John, from the 29th to the 34th inclusive — nine men and six boys; a class of pupils whose ages ranged from 8 or 10 up to the sire with gray hairs and spectacles. I wish you could have sat there as I did, contrasting the scene with that of a year before. Near the close of the lesson, Mr. Haskell, in response to some questions about the baptism of the day before (this people, by the way, are like the high-church party as regards this ordinance, holding it to be saving), called the attention of the class to several texts of Scripture, asking them to listen to the word of God on the subject. Bibles were at once opened to the places named, and the verses marked for future use. Before we closed I made a few remarks.

"If you could have seen the faces of these auditors, and, when opportunity offered, have felt the grasp of their hands, I am sure it would have sent the blood coursing through its veins with a quickened movement. We were much pleased with the appearance of the work. It seems to have taken a strong hold. Men and women of *real worth* are engaged heart and soul in it; and, as in every good work, the *women* are said to be ahead of the *men*; some of them attending the Sabbath service when their husbands are 'out of town.' We left Banskó feeling that, with the blessing of God upon the seed sown and the labor spent there, in a little time we should be called upon to organize a church in the place.

*One Fallen Away.* "One of the saddest incidents of our visit was a meeting

with Priest Demeter and his son, for the latter of whom special prayers were asked a few months since, when he left the school in Philippopolis to return to his father's house. We then thought he gave good evidence of being a Christian, but now he is apparently fast hastening on a downward course, frequenting wine-shops, and saying, 'My father has forced me to break one of God's commands, and I shall suffer no more if I break others.' We sought to meet him, but only succeeded in doing so for two or three minutes. Brother H. talked for two hours with his father, who acknowledged that we were right, and the people and their leaders (the priests) were wrong; but, as last year, he contended that he could do more good to go with them and so influence the mass. Poor man! Leading others to ruin, and compelling his own offspring to go also."

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### Syria Mission.

#### DEATH OF A HELPER.

MR. EDDY wrote from Sidon, December 14.

"This station has lost its best native helper. The preacher at Khiyam, Diebis Abud, after a brief illness, was taken away. I mourn a dear personal friend, his church a faithful minister, and the Protestant sect here one of its chief ornaments and supporters. In character he was like Nathanael. The purity of his life, and the simplicity of his nature, won for him friends, and made his influence powerful for good. In our poverty of religious teachers we can ill afford to lose such a man. But it is *His* cause who removed him which is at stake, and we know that he makes no mistakes. We have stronger reason now than ever before for pressing forward our training of young men in the theological seminary.

#### ENTERING A PLACE LONG CLOSED.

"In the region of Merj Aiyun, the largest town, and the seat of government, is Jedaïda. When Rev. Isaac Bird opened schools in Syria, thirty years ago,

he opened one there. It was soon closed, and since then Protestant schools and Protestantism have been most resolutely excluded, and the boast made that that place should be kept safe for the defense of the Greek religion. During the past summer an application was made by the people for a school, and one of our best teachers was sent there. His coming excited much attention, and the bishop went there expressly to keep parents from sending their children to the school. Now the teacher announces the school as so large that an assistant is needed, and reports that numbers of adults come in the evening and on the Sabbath, to learn the truth.

"In the neighborhood of Sidon, the

only noticeable fact is that persecution is being stirred up against the Protestants to an unusual degree.

"Our girls' school in Sidon is eminently flourishing. It numbers eighteen boarding and three day scholars. Our limited quarters necessitate the refusal of many applicants."

Mr. H. H. Jessup wrote, January 12th. "One of the Beirut Protestants is about to open a business house at Jeddab, the port of the 'Holy City,' Mecca, and is to send as his agent a poor Protestant who has been greatly persecuted, and will thus find a means of livelihood. This is one of the results of the opening of the Suez canal."

## MISSIONS OF OTHER SOCIETIES.

### INDIA — MADRAS PRESIDENCY.

THE "Macedonian" (Baptist Union) states: "Mr. Clough furnishes a very interesting account of the work among the Telogoos, showing that the set time to favor that people seems to have come. He writes, under date of August 6, as follows: — 'Last Sabbath, August 1st, was another time long to be remembered by us. Just fifty were present for baptism; some of these were from Cumbum, Ravy-pawd, one of the suburbs of the city of Cumbum, where there are said to be thirty other believers in Jesus. Twelve were from Sookasul, a town of eight or ten thousand inhabitants, twenty miles north of Cumbum, being nearly a hundred miles from Ongole. The candidates were of all ages, from the youth of fourteen or fifteen years, to the old and decrepit. In the afternoon I immersed forty-two, on profession of faith in Jesus. A little Pentecost it was. The ordinance was administered in our new baptistery, which we had just completed. The baptistery is not in the chapel, as is customary at home, but about a hundred yards distant, under a beautiful tamarind-tree.

"I need not remark that the forty-two were thoroughly examined; besides, either myself or the native preachers have known most of them, and more or less of

their walk for months. The eight whom we did not receive are Christians, I think; but are entangled in marriage affairs. They may make everything right, and yet be numbered with the people of God.

"The whole scene, the place, the converts, the evening, the thus dedicating the new baptistery, the soul-cheering news from many villages, and the many other encouraging signs of good in store for the — as most people think — God-forsaken Hindus, made us greatly rejoice, and gave us a foretaste of the happiness in store for those who love Jesus, when all enemies shall have been conquered and he shall reign King of earth, as he is King of heaven.'

"On the 27th of September he wrote again, that on the preceding Sabbath 13 more were added to the church in Ongole, by baptism, and 27 in August preceding. Soul-cheering news have come from Cumbum, which may hereafter become an out-station. Mr. Clough was there in August, and baptized 25. Since that time, there has been a great awakening in that and other villages near, and the native preacher thinks nearly 20 have been converted. During Mr. Clough's visit, he preached to congregations of 150 or 200, and 50 or 60 asked to be baptized."

## SIAM.

THE "Record," of the Presbyterian Board, for February, states: "The brethren stationed among the Laos, north of Siam, were able to report great encouragement in their work. They seemed to have favor given to them in the eyes of all classes, from the king downward. Inquirers were asking for the way of life. Seven hopeful converts had been admitted to the church by baptism. The missionaries were thinking of steps to be taken for forming a Presbytery and enlarging their work. But our latest advices speak of a distressing change; two of their converts had been put to death, and they had reason to fear that their own lives were in great peril." Dr. House wrote from Bangkok, November 11: "Since our last mail was dispatched, tidings have been received from the mission families in North Laos which have greatly distressed and alarmed us, causing, indeed, no little anxiety for their personal safety.

"This outburst of persecution from which they are now suffering must have been quite unlooked for, for their letters down to September 10th were full of encouragement. Never had the king and his princes seemed more friendly; never had their prospects seemed brighter; seven interesting converts had been baptized since the year began, and they had just been enjoying a wonderfully favorable opportunity to make the gospel message known to people from every part of the kingdom.

"What has caused this sudden change in the demeanor of the King of Chieng Mai toward our missionaries, does not appear."

A deputation of missionaries waited on the Regent of Siam, at Bangkok, with reference to this matter. They were kindly received, and it was promised that an official should be sent at once, with a letter to the King of Chieng Mai, enjoining on him to protect the missionaries; but the Regent stated that "it was difficult to deal with so moody and arbitrary a man as this Chief of Chieng Mai. He was like King Theodore of Abyssinia."

Dr. House adds, "We are awaiting with greatest solicitude further tidings. I must say, from what I know of the character of the man in whose hands and at whose mercy they are, I have great fears; others here however, are confident no harm can come to them personally."



## CHINA.

THE premises of Messrs. Meadows and Williamson, of the "China Inland Mission" (English), at Gan King (Gan Hwuy province), were pillaged and destroyed by a mob, mostly of students, on the 3d of November last. Mrs. Meadows was grossly insulted by the mob before she left the house. It was reported, says the "Chinese Recorder," that the premises of the Roman Catholic mission were also destroyed.

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WOMAN'S WORK.

## SCHOOL AT MANDAPASALIE, MADURA MISSION.

MISS TAYLOR wrote from Mandapasalie, in September last, in regard to the school for girls there: "Of the two girls regularly dismissed at the close of the school in April, one was always apparently a faithful, conscientious girl, and is a decided character. Parents from her village, this year, brought their daughter to me, to keep in school till she was like that girl. The other has im-

proved a great deal since she first came to the school. She is married now. I found on my return here, that she had been in the habit of daily prayer, and would read in her Bible whenever she had opportunity, and sometimes to some of her young friends. She appears serious and interested when spoken with on religious subjects, but will only say that she *wants* to be a Christian. She says she has been try-



ing to teach the women in her village, who are very ignorant, the story of the birth of Christ, but that they do not understand her when she reads. I say to her, 'Explain every verse to them, as I did to you when you first came to the school.' If she will continue trying to teach them, Miss Pollock intends, after the September meeting, to visit that village regularly, and I told her this for her encouragement. I make it a rule to visit the villages where my girls live once a year, and take the children with me.

"In opening the school this year, some things discouraged me and some things encouraged. Only four old scholars are here—two large girls and two about fourteen. But they are those who give promise of making good, substantial characters. There are ten new girls, nearly all of them thirteen or fourteen years of age, the youngest ten. They are all nice, bright girls, and I think they are likely to remain in school. Two of them are daughters of a heathen doctor, who said he wished me to train them for the Lord. His friends had, many of them, come over, but he was too old; but he was willing these daughters should join us. He has eight other children. He comes frequently to see these, always bringing them money."

Mr. Taylor wrote about the same time: "My class of five helpers is here at work. They study but four entire days in the week, as they go back to their villages Saturday and return Monday. Their families are here with them, and Miss Pollock gives special attention to their instruction; and I am happy to report that they make good progress. The fact that there is a Christian woman here from America, to seek the good of the women, has in itself an influence on them, and on the women in the region. I sometimes say to the men, when preaching to them,— 'When we first came here, according to your own oft-repeated statements, you had only "donkeys" in your houses, but now you have wives and companions.' There is little danger of making this matter of attention to the condition of women too prominent. . . .

"While on this subject I will state that

there are now three young men studying here for their own improvement, and that they may do good in their villages when they return, but who understand that they are not to have any pay for their services from the mission. One of them is married, and he has brought his young wife, with her babe, that she may study also, she seeming to be even more eager to learn than he. Two more have applied to be received, one of them married. I may perhaps receive them soon."

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#### MRS. ROBBINS AMONG THE ZULUS.

MR. AND MRS. BRIDGMAN have recently removed from the Ifumi station, and joined Mr. and Mrs. Robbins at Umzumbi, and portions of a letter from Mrs. Bridgman, in regard to what has been done there, specially by Mrs. Robbins, deserves a place in this department of the Herald. Respecting the natural features of the station she writes: "Hills abound, and though not pleasant to travel over they are beautiful to look upon, and add much to the beauty of the Umzumbi station. They quite surround us here, and the 'station houses' are built upon one within the circle. They are at this season 'clothed in living green,' while upon their sides may be seen numerous herds of cattle feeding, which belong to natives living in the kraals near by. The Umzumbi river winds among these hills, and flows just at the base of the one on which we live."

Passing then to moral aspects of the field, and what has been done, she states: "When we first visited this place, six and a half years ago, Mr. and Mrs. Robbins, with their little girl two and a half years old, were living in their little temporary house of 'sticks and mud,' with earth floor. They were very happy in commencing their work among a people who had scarcely heard a gospel truth. Curiosity drew a great many, that they might see these strange people and hear what they had to say. But it was not long before many children were drawn into the day and Sunday-schools, the number in daily attendance often amount-

ing to forty and more. Mrs. Robbins most zealously and perseveringly taught all who would come, and in order to get a more effectual hold upon them, she promised a shirt, or frock, as soon as they had mastered the alphabet. She very soon had the task to perform of sewing, with her own hands, forty or fifty garments to distribute. And this she did.

"They continued regular in their attendance, and she was often amused, on rainy days, to see these children, in their new dresses, wending their way around the hills as they came to school, holding over themselves large leaves of the wild banana-tree, to keep their clothes dry. Many learned, in this way, not only to read, but also many truths about the Bible and its plan of salvation.

"After they had become able to read in the Testament, their teacher rewarded the boys with a pair of trousers, and the girls with a dress, made after the most approved style. All these garments she made herself, without the help even of a machine, in addition to the great labor of teaching and the care of her house and family, which last, to say the least, is quite as much in this country as it is in America, or anywhere else. Is it any wonder, that after two or three years of such labor her health broke down, and that she was obliged to leave her home for a long time, to seek change and restoration? She is now far from strong, but her zeal is unabated. When their brick house was done and they had commenced living in it, the 'temporary' building was used as school-house and chapel, and she spent every afternoon there, with a large class of boys and girls, teaching them reading, writing, arithmetic, geography, and singing. On the Sabbath the house was filled with old and young, all listening attentively and paying much respect.

"But it was not long before the 'temporary building,' as had been for some time apprehended, tottered and fell. Then, for a year or more, there was nothing on the station which could properly be dignified by the name of chapel or school-house. A native from Inanda was persuaded to come and take the day school, which is now taught under the veranda

of Mr. R.'s house, much, however, to the detriment of the school, as well as to the annoyance of the family within. Eliphaz, the teacher, is to all appearance a reliable, Christian man, and a competent teacher for such a school as we have here at present. He has built near by, and brought his family, and his influence in every way seems of the right kind.

"But though he has taken the day school, Mrs. Robbins does not, by any means, excuse herself from teaching. There are three women who come to her for daily instruction, and she has a large evening class of girls and boys in the kitchen. These she teaches from the New Testament, and also in geography, writing, English and singing. They are eager to learn, and give her much satisfaction. One of these, a young man who, we hope, is a Christian, goes out daily to teach in a large kraal, a mile or two distant. His pupils, about six in number, come on the Sabbath, looking very neat and bright in their pink dresses and blue shirts, and give evidence that there is at least an element of civilization at work among the heathen. Two of the boys, who were taught here by Mrs. Robbins, are now in the Amanzimtote seminary, giving promise of usefulness in time to come. There is as yet no Umzumbi representative in the Inanda seminary, but we hope there will be, another year."

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#### A WORD FROM THE TREASURER.

WE are sometimes asked, Where is the necessity for your Woman's Board of Missions? We would simply reply, because it is *woman's work*, for which she has capabilities, as well as responsibilities, and can work through this organization better than in any other way. We hear much of "woman's mission" nowadays. Here is a field broad enough for the most vigorous to work for her sex, and so promising, that the most delicate can labor with assured success. Who will help us? We ask clergymen and teachers at once to form auxiliaries in their parishes and schools, so that every woman may find it easy to send us a dollar. L. F. B.

RECEIPTS OF THE WOMAN'S BOARD,  
IN JANUARY, 1870.

Mrs. Homer Bartlett, Treasurer.

VERMONT.

*Danville.* "A. G. F.," \$10 00  
*St. Johnsbury.* Ladies, by Mrs. J. Bacon, \$10; Auxiliary, North church, \$74.25 (of which from Mrs. Henry Fairbanks, \$25, to constitute Mrs. W. W. Thayer L. M.); South church, \$56.85 (of which from Mrs. Horace Fairbanks, \$25, to constitute herself L. M.; Society, \$25, to constitute Mrs. J. R. Colby L. M.); 141 10

MASSACHUSETTS.

*Auburndale.* Mrs. Sarah Cutler, to constitute herself L. M., \$25, Mrs. Ramlett, \$1, Mrs. Tuttle, \$2, Mrs. M., \$1, Mrs. Howes, \$2, 31 00  
*Andover.* Mrs. H. Taylor, \$5, M. and L. Beck, \$2, Mrs. John Smith, \$5, annual subscription, John Smith, Esq., to constitute Mrs. Joseph W. Smith L. M., \$25, Ladies' Auxiliary, Old South church, \$176 (of which from Mrs. Caroline L. Smith, to constitute herself and Miss Carrie R. Smith L. M.'s, \$50; from Mrs. H. B. Taylor, to constitute her daughter, Miss Adelaide B. Taylor, and Miss Mary M. Davis, of New Britain, Conn., L. M.'s, \$50; Society, constituting Mrs. H. B. Taylor L. M., \$25; Miss Jackson, \$5, other subscribers, \$46), 213 00  
*Amherst Aux.* To constitute Mrs. Harriet E. Lewis, Mrs. Henry Ballantine, Mrs. J. S. Cooper, Mrs. W. A. Stearns, and Mrs. (Rev.) J. L. Jenkins, L. M.'s, 132 85  
*Amherst, South.* To constitute their pastor's wife, Mrs. Maria P. Lyman, L. M. 25 00  
*Arlington.* Mrs. S. L. B. Field, 100 00  
*Braintree.* A widow's mite, 1 00  
*Bradford.* 1st Cong. church, to constitute Mrs. J. D. Kingsley L. M. 25 00  
*Beverly.* Young ladies' prayer-meeting, Dane Street, 2 40  
*Barre.* Mrs. Arnold Adams, 5 00  
*Bedford.* By Rev. Edward Chase, 10 00  
*Boston.* From Mrs. Freeman Allen, to constitute Mrs. Spalding, the oldest missionary, and Mrs. and Miss Taylor, and Mrs. Burnell, all of the Madura Mission, L. M.'s, \$100; Mrs. Chas. Scudder, to constitute Mrs. J. F. Herrick and Mrs. G. Washburn, both of the Madura Mission, L. M.'s, \$50; the Misses Newman, to constitute Mrs. C. H. Chandler and Mrs. Chester, L. M.'s, \$50; Miss Mary Fowler, to constitute Miss M. S. Rice, of Orooniah, Persia, L. M., \$25; Mrs. D. C. Scudder, \$5, annual subscriber, a friend, \$1, Persis, \$1, Mrs. Wetherbee, Mrs. Bryant, Mrs. Royce, Miss Wasgatt, each 2. Miss Lillie, \$5, Miss Rebecca Reed, \$5, Mrs. Samuel Johnson, Jr., \$9, Mrs. M. V. Hooker, \$10, a silver dollar, a silver quarter, M. Cragin, in memoriam, \$10, Miss Lydia Cook, \$2.50, Mrs. Storrs, Mrs. Hale, Miss Worcester, Miss Farrington, each \$1, Mrs. Bishop, \$1.50, two friends, \$1 each, little E.'s contribution, \$3.20, Mrs. S. J. M. Homer, to constitute herself L. M., \$25, Mrs. J. W. Field, donation, \$25, blank envelope at annual meeting, \$5, a friend on missionary ship, 50c. 848 95  
*Boston Highlands.* Eliot church, \$5, Miss Boran, \$2, five of \$1 each, an Episcopal friend, \$5, "We are Seven," \$5, 22 00  
*Boston, South.* Rev. J. A. Vinton, to constitute Mrs. Laurinda R. Vinton L. M. 25 00  
*Boston, East.* Mrs. Albert Bowker, to constitute Mrs. Mary K. Edwards, of the Zulu Mission, South Africa, and Miss Emily C. Pearson L. M.'s, 50 00  
*Cambridge, East.* By Miss L. S. Munroe, fourteen subscribers of \$1 each, and from Mrs. E. Monroe, \$25, to constitute Miss Louisa S. Munroe L. M. 39 00  
*Cambridge.* Mrs. William H. Dunning, \$19, Mrs. Moor, \$2, Mrs. Wood, \$1, 22 00  
*Cambridgeport.* Mrs. Mary M. Gilbert, \$5, nine subscribers of \$1 each, 14 00  
*Charlestown.* Mrs. Tufts and Mrs. Flint, \$1 each, 2 00

*Concord Aux.* Miss Mary Munroe, Sec'y, 30 00  
*Chelsea.* Gold dollar, purchased at annual meeting by Mrs. Rufus S. Frost, 25 00  
*Danvers.* Miss E. C. Lawrence, \$4, Miss C. W. Lawrence, \$1 and subscriber, \$1, 6 00  
*Falmouth.* S. P. Bourne, Esq., to constitute his wife L. M. 25 00  
*Fall River Aux.* Salary of Miss Seymour, of Harport, Turkey, 350 00  
*Groton.* Mrs. Elial Shumway, to constitute Miss Elizabeth C. Williams L. M. 25 00  
*Hyde Park.* Mrs. and Miss Covey, 2 00  
*Ipswich and Essex.* One dollar each, 2 00  
*Jamaica Plain.* S. B. Capen, Esq., to constitute his wife L. M., \$25; "A Friend," to constitute wife of James H. Merrill, of Andover, L. M., \$25, 50 00  
*Lawrence.* Mrs. S. F. Howe, 3 00  
*Littleton.* Ladies' Mission Circle, 20 00  
*Medford.* Dea. Galen James, to constitute his wife, Amanda J., and daughter, Mrs. Matilda T. Haskins, L. M.'s, 50 00  
*Medway Village.* Mrs. M. A. Richer, 1 00  
*Marshfield, South.* Ladies, to constitute their pastor's wife, Mrs. E. Alden, L. M. 25 00  
*Malden.* "A Friend," 5 00  
*Newton.* Mrs. Isaac L. Kidder, to constitute herself L. M., \$25, Mrs. Allen, Mrs. Day, Mrs. Horton, and a friend, \$1 each, 29 00  
*Newton, West.* Mrs. S. H. Newell, to constitute Mrs. E. H. Newell L. M. 25 00  
*Newton Centre Aux.* Miss Hattie Kingbury, \$5, other subscribers, \$5, and from Mrs. Warren Ellis, to constitute herself L. M., \$25, 35 00  
*Newburyport.* "A Friend," 5 00  
*Quincy.* A Friend, R. H. B. 5 00  
*Salem.* A Friend, 1 50  
*Salisbury and Amesbury Aux.* A. E. Colby, Treasurer, 21 00  
*Somerville, North.* Broadway church, to constitute Mrs. Samuel H. Virgin and Mrs. W. H. Hodgkins, L. M.'s, 52 00  
*Somerville, East.* Young ladies' prayer-meeting, 2 50  
*Southbridge.* Mrs. John March, 4 50  
*Walpole Aux.* To constitute Mrs. E. B. Tburber and Mrs. George E. Kimball L. M.'s, \$50, Mission Circle, "Little Gleaners," \$5, 55 00  
*Wellesley Auxiliary,* 7 25  
*Woburn.* Mrs. C. S. Atkins, annual subscription, 5 00  
*Windsor.* "A Friend," 2 00  
*Williamstown.* Mrs. M. Prindle, 1 09  
*Waltham.* L. L. Mitchell, 1 00

RHODE ISLAND.

*Coventry.* Seven subscribers of \$1 each, 7 00  
*Providence.* "M.," 5 00

CONNECTICUT.

*Colchester.* By Mrs. Wheeler, from Mrs. Russell Gillett, L. M. 25 00  
*Hartford.* "A Friend," 10 00  
*New London.* Ladies of 1st Cong. church, of which \$50 from Mrs. Th. McEwen, to constitute Mrs. C. C. Field and Miss Lucretia Latimer L. M.'s, \$15, from Mrs. McEwen's s. s. class, and \$35 subscriptions, 100 00  
*Norwich.* Ladies of 1st Cong. church, by E. S. Gilman, 15 00

NEW YORK.

*Brasher Falls.* E. L. Hurlburt, 1 50  
*Rochester Aux.* By C. Starr, 11 00  
*Sand Lake.* From Mrs. W. H. Scram, 10 00  
*Utica.* Mrs. S. W. Crittenden, 5 00  
*Watertown.* Mrs. A. B. Morgan, 1 00

NEW JERSEY.

*Beverly.* Eunice E. S. Lord, 5 00  
*Madison.* Mission Band, 5 00  
*Vineland.* Mrs. G. M. Bartlett, 5 00

PENNSYLVANIA.

*Philadelphia.* "C. A. L.," monthly subscription, 25 00  
*Pittsburg Aux.* By Mrs. Mary Veeder, 110 00



OHIO.	
Cleveland. From Mrs. Elizabeth E. Taylor,	24 00
Windham. From Mrs. James Shaw,	5 00
MISSOURI.	
Independence. Miss Harriette N. Pixley,	14 00
CALIFORNIA.	
Oakland. By T. B. Bigelow, Esq., 1st Cong. church, to constitute Mrs. Sarah A. Mooar L. M., \$25, "A Friend," to constitute Mrs. Ann E. Bigelow L. M., \$25,	50 00
PERSIA.	
A missionary in the East, to constitute Mrs. Susan F. Labaree L. M.	25 00
Subscriptions and donations for the month,	\$2,548 55
Received for Quarterlies,	446 25
Total,	\$2,994 80
RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.	
FROM NOVEMBER 4TH, 1869, TO JANUARY 31ST, 1870.	
Mrs. J. V. Farwell, Chicago, Treasurer.	
ILLINOIS.	
Evanston. Woman's Board of Missions,	34 78
Parson. Woman's Miss'y Society,	5 00
Payson. Woman's Miss'y Society, \$4, "Payson Miss'y Society," proceeds of Fair, \$40,	44 00
Perry. Ladies' Miss'y Society,	5 00
Hyde Park. Mrs. S. P. Farrington, \$5, Ladies' Miss'y Society, for education of Moyenzar pupil at Marsovan, \$15.38,	20 38
Chicago. Miss Carrie McCagg, membership, \$1, Mrs. L. H. Reed, \$5, Union Park Cong. church, Woman's Miss'y Society, \$26.25, 1st Pres. church, Young Ladies' Mission Circle, for support of Bible-reader, under Mrs. Atchison, and for Life Membership of Mrs. Dr. Reynolds, \$25, Westminster church, for support of pupil in Ceylon, \$25,	82 25
Onarga. Mrs. W. Brinckerhoff,	5 00
Clayton. Woman's Miss'y Society, to constitute Mrs. Daniel C. McCoy, of the North China Mission, L. M.	25 00
Lisbon. Woman's Miss'y Society,	13 00
Lake Forest. A Lady,	5 00
Quincy. Mrs. A. C. Giddings,	100 00
MICHIGAN.	
Saginaw City. Woman's Miss'y Society, toward salary of Miss Mary G. Hollister,	197 54
Jackson. Woman's Miss'y Society, a donation from E. P., to constitute Mrs. Phoebe L. Cushman, Mrs. Harriet McLain, and Mrs. Mary Lewis, Life Members, and to be appropriated to support of Bible Woman in Harpoot, Ypsilanti. Woman's Miss'y Society, for salary of Miss Rood, missionary at Natal, South Africa,	75 00
East Saginaw. Woman's Miss'y Ass'n, for salary of Miss Naomi Diamant,	100 00
Greenwood. Ladies of Pres. church,	125 00
Southfield. Pres. Sabbath-school, towards constituting Miss Anna Jeffrey L. M.	1 00
South Boston. Woman's Miss'y Society,	3 00
Ann Arbor. Woman's For. Miss'y Society,	10 00
15 00	
WISCONSIN.	
Menasha. Miss'y Society,	5 50
Green Bay. Sabbath-school, for support, for one year, of Chinese girl in Miss Porter's school,	40 00
Fond du Lac. Mrs. A. G., for Foreign Missions,	1 50
Oconomowoc. Woman's Miss'y Society,	16 46
Delavan. Woman's Miss'y Society, for support of Bible-reader in India,	40 00
Rosendale. Mrs. Anna Disbro, for China Mission,	10 00
Racine. 1st Pres. church,	25 00
Wauwatosa. Ladies' Auxiliary Society, \$23.20 (Mrs. Jno. Schoonmaker, by contributions prev. ack'd, Life Membership for Mrs. Luther Clapp),	23 20
Beloit. Ladies' Miss'y Society of 1st Cong. church,	32 63
Lancaster. Woman's Miss'y Society,	33 75
Milwaukee. Spring st. Cong. church, towards salary of Miss Pollock,	10 00
Princeton. Woman's Miss'y Society,	5 00
IOWA.	
Fairfield. Ladies' Auxiliary Society,	21 00
Wheatland. Woman's Miss'y Society, \$15,	18 00
Young People's Miss'y Society, \$3,	13 20
Denmark. Woman's Miss'y Society,	
Grinnell. Woman's Miss'y Society, towards salary of Miss H. A. Hillis, missionary in Ceylon, and to constitute Mrs. M. W. Cochran and Mrs. J. B. Clapp, L. M's,	54 17
Ogden. Mrs. A. M. Palmer,	5 00
Fairfax. Woman's Miss'y Society, with prev. contributions, to constitute Mrs. Carrie Burris L. M.	16 00
Tabor. Ladies' Society,	12 00
Sabula. Ladies' Society, by Mrs. H. A. Woods,	5 25
Wittenberg. Woman's Miss'y Society,	13 27
Algova. Woman's Miss'y Association,	7 00
MINNESOTA.	
Mazeppa. Mrs. Lucy W. Bigelow,	2 00
Minneapolis. Morning Star Miss'y Society of 1st Pres. Sabbath-school, \$10, Mrs. E. W. Ruliffson, annual membership, \$1,	11 00
Hamilton. Woman's Miss'y Society,	4 50
Red Wing. Pres. church, \$12.50, Sabbath-school, \$12.50, for pupil in Mrs. Bissell's school, Ahmednuggur, and to constitute Miss Amanda J. Hill L. M.	25 00.
Monticello. Woman's Miss'y Society,	4 25
MISSOURI.	
Kidder. Woman's Miss'y Society,	5 00
KANSAS.	
Albany. A friend,	1 00
OHIO.	
Painesville. Ladies' Miss'y Society, \$2, Mission Band of 1st Cong. church, for Miss Everett, to support pupil in Beirut Female Sem'y, \$100,	102 00
Belpre. Mrs. Sophia Browning, to constitute Mrs. Sophia Clark L. M., \$25, to constitute Mrs. W. D. Browning, Mansfield, Ohio, L. M., \$25,	50 00
Lyme. Woman's Miss'y Society, of which \$25 to constitute Mrs. S. A. Seymour L. M.	23 00
Oxford. Western Female Sem'y, for native woman in Seminary at Harpoot,	27 54
Mansfield. Ladies' Miss'y Society of 1st Cong. church, first quarterly payment of salary of Miss Minnie C. Beach,	94 00
CONNECTICUT.	
Woodbury. Mrs. C. Churchill,	5 00
DISTRICT OF COLUMBIA.	
Washington. A friend,	1 00
	1,634 17



## MISCELLANY.

## PRAYER-MEETINGS AT MARASH.

WRITING from Marash, Central Turkey, in November last, Mr. Trowbridge mentions the following facts, in the hope that they may move some Christians at home to more prayer. "The First Church here has a prayer-meeting before daylight every Monday morning. Last Monday the meeting began at half past four o'clock. The pastor did not make one remark or exhortation, but read a hymn, which was sung by a large company; then read a Psalm, and offered prayer, and sat down. Thirteen other prayers were offered, one after another; in several cases the brother who prayed first saying a word, not taking more than two minutes, just to mention the topic for which he was to pray. Once the pastor rose and read two verses of the hymn beginning, 'Come Holy Spirit,' and as the light dawned, these poor but earnest worshipers separated to their daily work. That was a *prayer-meeting* in reality, and God seemed to be there. The two churches are now having examinations for admission to the church.

"Mrs. Montgomery and Mrs. Trowbridge have started a monthly prayer-meeting for mothers, which will, I trust, be very useful. One is held in the second and the other in the first church. There were 60 mothers at one, and 75 at the other meeting. I wish Mrs. M. or Mrs. T. would write you an exact description of these meetings for the use of your women's associations. Our ladies are also taking special interest in the *Sabbath-schools*, of which there are now four in Marash. Much is being done here to reach the women, and we hope more will be done after the arrival of Mrs. Coffing."

THE "REFORMED CATHOLIC" BISHOP OF HONOLULU.

THE Honolulu "Commercial Advertiser," of January 1st, states: "There has been during the past few weeks, or since the return of Bishop Staley, a slight unpleasantness existing in the 'Reformed Catholic Church,' and several very excited

meetings are reported to have taken place. We need not go into details, nor give the various reports which have reached our ears; but are happy to state that entire harmony has been restored, on a basis satisfactory to all connected with the church.

"Bishop Staley will return to England soon, by steamer, and has tendered to the Archbishop of Canterbury his resignation as Bishop of Honolulu. All the members of the English mission will retire and return to England, either by this or following steamers. Rev. Mr. Williamson (formerly stationed at Kona, on Hawaii), has been invited to come out from England, and become the pastor of the church here, the character of which will be changed to that of Episcopalian as known in America. Rev. Mr. Mason will officiate here until the arrival of the new minister. These changes, we understand, are acceptable to the members and congregation of the English church, who will cordially sustain Mr. Williamson.

"Thus, after seven years trial, the experiment of building up an expensive ecclesiastical establishment, unsuited to the wants of the place and repugnant to the tastes of the people, has proved a failure, and will be abandoned. The basis of the new arrangement will be simply a church to supply the religious wants of such of our foreign and native population as from education or choice prefer the Episcopal service."

IN DISTRESS.

It is no more than right, surely, that Christian readers of the Herald should see the following passage from a letter from Mr. Wood, of the Mahratta mission, written in November last.

"It is a great comfort to be able to do so much, and a great trial not to be able to do more, when I see so much to be done. I keep struggling and hoping I shall get over this ill turn before long, but as yet it holds on. Hazen, Bissell, and myself were a *sorry* looking set of men at the mission meeting. When Hazen

told us he had written you, asking if we had not better advertise our mission property for sale, and withdraw from most or *all* of our stations, I could not help feeling that we were being forced to it; or rather, that we shall ere long break down entirely, and leave our stations without even so much as advertising them, or having any one to put in charge of them! This is not the way to work, and we can't go on so much longer. What shall we do? If *we* were only well and strong, we would say no more; but when we feel ill, we can't help crying out."

#### THE TAMIL SCRIPTURES.

Mr. WASHBURN wrote from Battalagunda, Madura mission, August 28th: "Having had a nominal connection with the Bible Revision Committee since Mr. Tracy's return to America, I may mention that the new revised edition of the Scriptures is completed, and is now in process of printing. Since the Dutch established themselves in Ceylon, and attempted the conversion of the natives as a government measure, there have been at least six versions of a part or the whole of the Bible into Tamil. The present is the seventh, and it bids fair to be the crowning one; and the last for this century, at least. The amount of labor expended on it will give it a place with the English and Arabic Bibles, among the notable works of Bible translation. The principal reviser—a gentleman born in the country—has been engaged upon it more than eleven years. Along with him have been associated a committee of the ripest Tamil scholars, both native and European, from all the Tamil missions

except the Lutheran. Though the Jaffna missions did not at first come into the arrangement for this revision, they subsequently united in it, and made very valuable contributions towards perfecting it. The revisers of each mission worked privately upon the translation, and then assembled at appointed times to discuss and settle the text. In these daily sessions, almost exactly a year was spent. As the result of all this, we have a Tamil Bible truer to the original than our English translation, and which may fairly claim the title which the Madros Bible Society has given it—'The Standard Version.' May it be to the Tamil race all that the English Bible has been to the English speaking people over the world."

#### ARRIVALS.

DR. AND MRS. REYNOLDS reached Harpoot, Eastern Turkey, November 26. Mr. and Mrs. Barrows and Mrs. Coffing reached Talos (Cesarea), December 23.

#### EMBARKATION.

REV. JOHN RENDALL, of the Madura mission, returning to his field, his daughter, Miss Mary E. Rendall, going to the same mission, Miss Hester A. Hillis, of Magnolia, Iowa, who is to join the Ceylon mission, and Miss Laura P. Smith, daughter of Rev. J. C. Smith, of the Ceylon mission, returning to her home, sailed from Boston, January 22, in the *Winged Hunter*, Capt. Small, for Madras.

#### DEATH.

AT Marash, Turkey, December 22, 1869, Emma Ray, daughter of Rev. and Mrs. T. C. Trowbridge, of the Central Turkey mission, aged one year and eleven months.

### DONATIONS RECEIVED IN JANUARY.

#### MAINE.

Cumberland county.	
Cape Elizabeth, Welch Cong. ch. and so.	10 00
Falmouth, 2d Cong. ch. and so.	7 05
Gorham, Cong. ch. and so. 11.07;	
Mrs. General Smith, 5;	16 07
Portland, State st. Cong. ch. and so.	337 00
Pownal, Cong. ch. and so.	13 00—383 12
Kennebec county.	
Hallowell, Cong. ch. and so. m. c., 6 months, with prev. dona., to const.	
Rev. C. G. McCULLY and Miss LUCY EMMONS, H. M.	47 52

Winthrop, "A widow's mite," E. H. N.	1 00—48 52
Lincoln county.	
Phippsburg, Cong. ch. and so.	9 60
Oxford county.	
Turner, Cong. ch. and so.	5 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Brewer, 1st Cong. ch. and so.	24 89
Somerset county.	
Norridgewock, Cong. ch. and so. m. c.	6 00
Union Conf. of Churches.	
Otisfield, Rev. P. B. Wilcox,	5 00
Waterford, H. E. D.	10 00—15 0

Waldo county.	
Searsport, 1st Cong. ch. and so. m. c.	10 20
Washington county.	
Dennysville, Cong. ch. and so.	15 00
East Machias, Cong. ch. and so. m. c.	
16, Miss L. H. Foster, 2;	18 00—33 00
York county.	
Saco, Benev. Society of 1st Cong. ch. and so., m. c.	2 50

Legacies.—Wells, Mrs. Hannah Gooch, add'l, by Joseph Dane, Ex'r,	1,000 00
	1,537 83

## NEW HAMPSHIRE.

Cheshire co. Conf. of Churches. George Kingsbury, Tr.	
Keene, 2d Cong. ch. and so., Ladies' F. M. Society,	64 00
Rindge, Cong. ch. and so.	23 63—87 63
Hillsboro co. Conf. of Churches. Geo. Swain, Tr.	
Amherst, Cong. ch. and so. (of wh. from Ladies' Benevolent Ass'n, to const. Mrs. MERCY P. BOYLSTON, H. M., 100.78);	150 78
Bedford, Pres. ch., with other dona., to const. GARDNER NEVINS, H. M.	60 00
Francetown, Cong. ch. and so.	63 06
Manchester (Piscataquog Village), Daniel Mack, to const. Miss HATTIE A. MACK, H. M.	100 00
Milford, William Gilson, to const. Mrs. HANNAH W. GILSON, H. M.	100 00
Nashua, a friend, for China,	1 00
New Ipswich, Cong. ch. and so. 25.12; Rev. Samuel Lee, 10;	35 12—509 96
Merrimac co. Aux. Soc.	
Concord, South Cong. ch. and so. m. c.	21 00

Rockingham county.	
Derry, 1st Cong. ch. and so., annual coll. 100, m. c. 32; to const. HARVEY HODD, H. M.	132 00
Hampstead, Cong. ch. and so. m. c. 25; a lady, by Rev. T. S. Burnell, 2;	27 00—159 00
Strafford county.	
Centre Harbor, Cong. ch. and so.	5 00
Dover, 1st Cong. ch. and so.	32 35—37 35
	814 94

## VERMONT.

Addison co. Aux. Soc. A. Wilcox, Tr.	
Bridport, Cong. ch. and so.	40 00
Caledonia co. Conf. of Churches. T. L. Hall, Tr.	
St. Johnsbury, South Cong. ch. and so. (54.62, less c't, 25c.), 54.37; "S. T. C." 10;	64 37
St. Johnsbury East, Cong. ch. and so., add'l for 1869, with prev. dona., to const. Mrs. ELISABETH J. HUMPHREY, H. M.	40 00—104 37
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Jericho Centre, two friends,	20 00
Winooski, Cong. ch. and so.	17 15—37 15
Essex county.	
Lunenburg, Cong. ch. and so., add'l,	2 23
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so.	20 75
East Berkshire, Cong. ch. and so.	14 00—24 75
Lamoille county.	
Cambridge, J. W. Turner,	3 00
Orange county.	
Post Mills, John Pratt,	15 00
Orleans co. Conf. of Churches. Rev. A. R. Gray, Tr.	
Derby, Mrs. E. A. McPherson,	10 00
Troy, C. A. Hibbard,	1 00
Westfield, Cong. ch. and so.	2 00—13 00
Rutland county, James Barrett, Agent.	
Castleton, Rev. U. Maynard, thank-offering,	10 00
West Rutland, Cong. ch. and so., of wh. 100, to const. LORENZO SHELTON, H. M.	111 31—121 31

Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.	
Woodstock, 1st Cong. ch. and so. m. c. 11.53, Dana Pierce, 5;	16 53
	387 34

## MASSACHUSETTS.

Barnstable county.	
Chatham, Cong. ch. and so.	6 45
Berkshire county.	
Lanesboro, Miss Clarissa Briggs,	20 00
Pittsfield, South Cong. ch. and so.	143 84—163 84
Boston and vicinity.	
Boston, of wh. from C. N. 20, Rev. J. A. Vinton, 10, a friend, 10, Miss Frances D. Nelson, 5, "John Chips, a thank-offering," 5, J. T. Ripley, 4.65, Miss S. Worcester, 2;	4,182 26
Chelsea, Broadway Cong. ch. and so. m. c. 34.33; Winn. Cong. ch. and so. m. c. 33.50;	67 83
Winthrop, in memory of children, Gilbert and Herbert Hall, deceased, 9.50, Mrs. I. C. Hall, 5;	14 50—4,264 59
Brookfield Ass'n. William Hyde, Tr.	
Dudley, Cong. ch. and so.	56 50
Warren, Cong. ch. and so., coll., add'l, 5; m. c. 4.53;	9 53—66 08
Essex county.	
Andover, W. P. Foster, 15; "Unknown," 10;	25 00
Lawrence, Central Cong. ch. and so., ann. coll. 230.44; a friend, 37.50;	267 94
Methuen, 1st Cong. ch. and so. m. c. 3 months,	67 77—360 71
Essex co. North Conf. of Churches. William Thurston, Tr.	
Haverhill, Mrs. Abby B. Kimball,	10 00
Ipswich, 1st Cong. ch. and so.	10 50
Newburyport, Mrs. T. C. Tyler, to constitute Rev. JAMES POWELL, H. M.	60 00
West Haverhill, "M."	5 00—85 50
Essex co. South Conf. of Churches. C. M. Richardson, Tr.	
Beverly, Dane st. Cong. ch. and so. m. c. 160.16, less c't, 25c.	159 91
Manchester, a few individuals, by Miss Lord,	130 00
Middleton, Cong. ch. and so. m. c.	25 00—314 91
Franklin co. Aux. Soc. Lewis Merriam, Tr.	
Ashfield, Cong. ch. and so.	33 15
Suckland, Cong. ch. and so.	58 03
Conway, Cong. ch. and so. m. c., 2 mos., 40.89, Mrs. Martha Graves, 10;	50 89
Greenfield, 2d Cong. ch. and so. 99.61; 1st Cong. ch. and so. 28.35;	127 96
Montague, Cong. ch. and so.	85 20—355 23
Hampden co. Aux. Soc. Chas. Marsh, Tr.	
Chilcopee, 2d Cong. ch. and so.	32 35
Longmeadow, Ladies' Sewing Soc'y,	27 00
Monson, A. W. Porter,	500 00
Palmer, 2d Cong. ch. and so.	22 44
Springfield, 1st Cong. ch. and so. (coll. 57, m. c. 141.97), 198.97; Olivet Cong. ch. and so. 83.39; C. M. 500;	782 36—1,364 15
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Amherst, 1st Cong. ch. and so., ann. coll. and m. c., of wh. from L. Sweetser, 50;	243 23
Hadley, Russell Cong. ch. and so.	64 92
Southampton, Delano Bartlett,	10 00—318 15
Middlesex county.	
Brighton, Evan. Cong. ch. and so., coll. 332.75, m. c. 25.57;	358 32
Cambridgeport, Stearns Chapel m. c.	10 60
Charlestown, 1st Cong. ch. and so. m. c.	15 66
East Somerville, Miss Sarah E. Horton, deceased,	8 50
Lowell, Kirk st. Cong. ch. and so. m. c.	26 94



Natick, Rev. N. W. Sheldon,	5 00
Newton, E. W. N.	42 00
Newton Centre, 1st Cong. ch. and so., a friend at monthly concert,	9 00
North Chelmsford, a friend,	5 00
Sudbury, Cong. ch. and so. m. c.	43 41
West Newton, Cong. ch. and so. m. c., 6 months,	28 85—553 28
Middlesex Union.	
Assabet, Cong. ch. and so. m. c.	4 15
Lancaster, Cong. ch. and so., in part, 41.70; CALEB T. SYMMES, to const. himself 11. M., 100;	141 70
Littleton, Cong. ch. and so., with prev. dona., to const. J. C. Houghton, 11. M.	57 33
West Fitchburg, B. O. Hale,	5 00—208 23
Nantucket county.	
Nantucket, a friend,	50 00
Norfolk county.	
Brookline, E. P.	10 00
Franklin, Cong. ch. and so.	41 20
Grantville, Cong. ch. and so. m. c., 2 months,	47 00
Medway, 1st Cong. ch. and so. m. c.	7 84
Quincy, B. C. Hardwick,	100 00
Wellesley, Cong. ch. and so.	115 28
West Roxbury, South Evan. Cong. ch. and so. m. c.	18 10
Wrentham, 1st Cong. ch. and so. m. c. 5, Miss Julia Hawes, 50;	55 00—394 42
Palestine Miss'y Soc. E. Alden, Tr.	
Braintree, 1st Cong. ch. and so.	200 85
Randolph, Atherton Wales, for Chins,	100 00
Weymouth, 2d Cong. ch. and so.	35 15—336 00
Plymouth county.	
Plymouth, 3d Cong. ch. and so. of the Pilgrimage, to const. ALEXANDER JACKSON, and Mrs. CORDELLA A. JACKSON, H. M., 200; a friend, 1;	201 00
Taunton and vicinity.	
East Taunton, Cong. ch. and so. m. c.	21 00
Raynham, Benjamin King,	25 00
Taunton, 1st Cong. ch. and so., by Rev. T. T. Richmond,	28 00—74 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Oxford, Cong. ch. and so. m. c.	34 43
Princeton, Cong. ch. and so., coll., 61.45, m. c. 8.60, less cft, 50c;	69 55
Worcester (Central Cong. ch. and so. [Gents, 375.50, Ladies, 402], 777.50, ack'd in February Herald by mistake as 1st Cong. ch. and so. —) Mrs. James Eastabrook,	25 00—128 98
Worcester co. South Conf. of Churches. W. C. Capron, Tr.	
Upton, Cong. ch. and so. m. c.	8 75
Collection at meeting of Conference at Sutton,	37 50—46 25
	9,291 72
Legacies. — Ashburnham, Mrs. Lucy C. Davis, by J. W. Foster, Ex'r,	450 00
Brimfield, Miss Persis Bliss, by A. B. Bliss, Ex'r,	333 61
Chicopee, Mrs. Josiah A. Parker, 1,000 00	
Greenfield, Mrs. Elizabeth Clapp, by T. W. Ripley, Adm'r,	64 00
Medway, Mrs. Eunice Clark, by Elijah Clark, Ex'r, 100, less tax, 6,	94 00—1,941 61
	11,233 33
RHODE ISLAND.	
Little Compton, Male and Female and Rhode Island Miss'y Society,	38 43
Pawtucket, Cong. ch. and so., Ladies' Asso'n, 187.60, Rev. C. Blodgett, D. D., to const. P. E. Bishop, H. M., 100, H. T. C., 1, m. c. 72.57;	361 17
Providence, A. B. Arnold, to const. C. B. MANCHESTER, H. M., 100; a friend, 1;	101 00—500 60
CONNECTICUT.	
Fairfield co. East Aux. Society.	
Bridgeport, 1st Cong. ch. and so.,	

with prev. dona., to const. Rev. JOHN G. DAVENPORT, DABNEY CARR, and HOBART BRINSMADE, H. M.	120 90
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Black Rock, 1st Cong. ch. and so.	75 03
Easton, Cong. ch. and so.	75 00
Greenwich, 2d Cong. church, Jonas Mead,	9 00
North Greenwich, Cong. ch. and so., annual coll. 122.29, m. c. 77.71, to const. I. O. CLOSE and G. E. VINCOCX, H. M.	200 00—359 03
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
Bloomfield, Cong. ch. and so.	27 00
Farmington, Cong. ch. and so. (of wh. from H. D. HAWLEY, with prev. dona., to const. himself H. M. 50), 310.85; R. L. Hills, 10;	320 85
Glastenbury, FREDERICK WELLES, to const. himself H. M.	100 00
Hartford, Centre Cong. ch. and so. m. c. 20.51; Mrs. MARY C. BEMIS, to const. herself H. M., 100; Rev. Alpheus Winter, 10;	130 51
Plantsville, Cong. ch. and so., add'l,	50 00
Suffield, 1st Cong. ch. and so.	38 26
Wethersfield, Cong. ch. and so., add'l,	5 00
West Suffield, Cong. ch. and so.	30 00—701 62
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Bethlehem, Cong. ch. and so., to const. Rev. G. W. BANKS, H. M.	65 00
Bridgewater, Cong. ch. and so., coll. for 1869,	32 25
Norfolk, Cong. ch. and so.	225 00
Roxbury, Cong. ch. and so.	65 00
Salisbury, Cong. ch. and so.	90 00
Sharon, Cong. ch. and so., Charles Sears, to const. Rev. A. B. BULLIONS, H. M.	500 00
Watertown, a friend,	100 00
West Winsted, 2d Cong. ch. and so., of wh. from Mrs. Elliot Beardsley, to const. HENRY GAY, H. M., 100;	234 57
Woodbury, North Cong. ch. and so. m. c. 24.29; Mrs. C. P. Churchill, 5;	29 29—1,341 11
Middlesex Asso'n. John Marvin, Tr.	
Centre Brook, Cong. ch. and so.	12 75
Chester, Cong. ch. and so. m. c., 2 months,	21 00
Clinton, a friend,	50 00
East Hampton, Union Cong. ch. and so.	24 00
Lyme, unknown,	5 00
Old Say Brook, 1st Cong. ch. and so., Ladies and Gents and m. c.	132 00—244 75
New Haven City, F. T. Jarman, Agent, North Cong. ch. and so. (of wh. m. c. 12), 500.70; College st. Cong. ch. and so. (of wh. from a friend, 5), to const. G. W. GOODSSELL, H. M., 132.76; 1st Cong. ch. and so. m. c. 43.82; Yale College Church, a friend, 15; Davenport Cong. ch. and so. m. c. 9.05; Chapel st. Cong. ch. and so. m. c. 4.80; William Johnson, 50; Mrs. G. C. Curtis, 10.50;	771 06
New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Fair Haven, 1st Cong. ch. and so.	50 00
Meriden, Centre Cong. ch. and so.	40 00
Middlefield, Cong. ch. and so., to const. Miss MARY A. BIRDSEY, 11. M.	100 00
North Branford, Cong. ch. and so., ann. coll., with other dona. to const. GEO. L. FORD, H. M.	70 00—260 00
New Haven co. West Conso'n. E. B. Bowditch, Tr.	
Milford, Plymouth Cong. ch. and so., m. c.	25 00
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	



Lebanon, Exeter Cong. ch. and so., ann. coll. by Rev. John Avery,	35 35
Norwich, Broadway Cong. ch. and so., m. c., 17.90; 1st Cong. ch. and so., m. c., 10.57; 2d Cong. ch. and so., m. c., 6;	34 47—69 82
Tolland co. Aux. Soc. C. H. Dilling- ham, Tr.	
Coventry, 2d Cong. ch. and so., 65; Erastus Talcott, to const. E. T. WOODRUFF, II. M., 100;	165 00
Ellington, Cong. ch. and so., m. c., to const. Rev. G. I. Wood, II. M.,	58 85
Gilead, Cong. ch. and so., Ladies' Asso'n, add'l,	4 00
North Coventry, Cong. ch. and so., Ladies' Asso'n, with prev. dona. to const. Mrs. HANNAH N. KINGS- BURY, II. M.	82 79
Somers, Cong. ch. and so., extra coll., 41.87, m. c. 66.87;	108 74—419 38
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Canterbury, Cong. ch. and so., ann. coll., 38.75, m. c. 5.50;	44 25
Chaplin, Cong. ch. and so., ann. coll., of wh. from Gents' Asso'n, 51.50, Ladies' ditto, 38.86, m. c. 68.94, with prev. dona's to const. EDWIN EATON and Mrs. M. R. WILLIAMS, II. M.	159 30
North Woodstock, Cong. ch. and so.	90 20
Pomfret, 1st Cong. ch. and so.	141 94
Willimantic, Cong. ch. and so.	49 56
Woodstock, 1st Cong. ch. and so., m. c.	12 00—497 25
	4,810 62
Vernon, Cong. ch. and so., Gents' Asso'n, 74.15, Ladies' ditto, 53.35;	127 50
	4,938 02

Legacies. — Hartford, Mrs. Mary A. Warburton, add'l, by N. Shipman and H. A. Perkins, Ex'rs, 4,000; Rev. J. Hawes, 43.83;	4,043 83
West Hartford, Abigail P. Talcott,	103 45—4,147 28
	9,085 30

## NEW YORK.

Buffalo and vic., H. Stillman, Agent.	
Lancaster, Pres. ch., to const. Mrs. E. F. FRENCH, II. M.	100 00
South Wales, Pres. ch.	7 20—107 20
Geneva and vic., W. H. Smith, Agent.	
Watkins, Pres. ch.	53 13
New York and Brooklyn, Agency of the Board, Bible House, — Of wh. from Church of the Pilgrims (Brooklyn), in part, — (of wh. from A. Baxter, 500, R. P. Buck, 200, Rev. R. S. Storrs, Jr., 100, Charles Kellogg, 100, Samuel F. Phelps, 100, W. D. Gookin, 50, D. Wesson, 50, Miss E. J. Smith (with dona. of Thos. Douglas), to const. Rev. WM. S. THOMPSON, Acton, Me., II. M., 50, W. F. Merrill, 25, J. P. Robinson, 25, M. D. Thomas, 25, A. C. Brownell, 25, J. Q. A. But- ler, 25, R. Town, 20, W. K. Brown, 10, E. S. Sanford, Jr., 5; II. D. Tyler, 2, coll. 321.80, m. c. 43;)	1,576 80; Lafayette Ave. Pres. ch. (Brooklyn), in part, 1,101.06; 4th Ave. Pres. ch., Mrs. Hannah Ire- land, to const. Miss A. N. Mason, N. II. M., 200; South Pres. ch., (of wh. coll. add'l, 100, m. c. 13.65;)
113.65; Mercer st. Pres. ch., m. c., 29.50, Dry Dock Mission of ditto, 3.28; Society of Inquiry in Union Theol. Sem'y, m. c. 22; Washing- ton Heights, Pres. ch., m. c., 9.45; Brick Pres. ch., Chapel, 11; Welsh Cong. ch. and so., 10; Geo. G. Williams, 100;	

3,276 7

St. Lawrence co. Aux. Soc. C. T. Hulburd, Tr.	
Brasher Falls, Pres. ch.	14 00
Hopkinton, Cong. ch., A. Kent,	10 00
Stockholm, Cong. ch., Julius Hul- burd,	10 00
Anniversary coll., 43.89, less for printing minutes, 10;	33 89—67 89
	3,504 97
—, friend,	100 00
Albany, individuals and coll. in 4th Pres. ch., to const. JOHN REID, II. M., 100; "Friends," 50;	150 00
Albion, Pres. ch., 42.62, less exc. 22c.;	42 40
Alleghany, Mission church, by Rev. Wm. Hall,	25 00
Ashland, "Widow's Mite," 1, and T. and M. W. I.;	2 00
Bridgehampton, Pres. ch.	26 00
Buffalo, La Fayette st. Pres. ch., in part,	63 00
Cairo, II. W. Snyder,	10 00
Canandaigua, (1st Cong. ch. and so. — of am't ack'd in Feb'y Herald Mrs. Pierce gave 5;)	
Chazy, Pres. ch.	11 00
Chestertown, Mrs. L. C. Petteys,	1 00
Circleville, Pres. ch.	14 00
Clinton, Pres. ch., add'l,	106 17
Crown Point, George Page,	25 00
Durham, 1st Pres. ch., m. c.	10 00
Essex, Pres. ch., quarterly coll.	31 34
Fairport, Cong. ch. and so., J. R. Howard,	30 00
Gainesville, Cong. ch. and so.	5 43
Ithaca, Pres. ch., 23.73, Rev. Wm. Wisner, D. D., 10;	33 73
Lafayette, Rev. Chas. Jones for Rev. II. A. Wilder's work in Zulu mission,	2 00
Le Roy, Pres. ch.	261 88
Lima, Pres. ch., bal.	2 00
Lisle (Broome co.), Mrs. Rosanna Green, in anticipation of legacy,	500 00
Lockport, "Two friends of Foreign Missions,"	20 00
Maine, Mrs. F. C. Kelsey,	3 00
Malden, Pres. ch.	23 18
Manlius, Trinity Pres. society,	42 00
Masonville, Pres. ch., ann. coll.	5 00
Millburn, "Millburu Society,"	2 50
Millers Place, monthly concert, add'l,	23 68
Mount Morris, 1st Pres. ch.	118 24
Niagara Falls, Pres. ch.	50 00
North Walton, Cong. ch. and so.	40 40
Ogdensburg, Rev. G. S. Boardman, D. D.,	40 00
Parishville, Cong. ch. and so., by T. Flagg,	7 60
Penn Yan, C. C. Sheppard, to const. Mrs. JANE S. PATTESON, II. M.	200 00
Pike, Pres. ch. 13, Mrs. Diantha Smith, to const. Mrs. EMMA D. SMITH, II. M., 100;	113 00
Potsdam Junction, Cong. ch. and so.	11 00
Prattsburgh, Mr. and Mrs. Otis Waldo,	10 00
Rochester, Plymouth Cong. ch. and so., ann. coll., 119.95, m. c. 32.50;	152 45
Rocky Point monthly concert,	12 50
Sackett's Harbor, Pres. ch.	31 47
Schenectady, Jonathan Crane, by Rev. J. T. Backus, D. D.,	10 00
Silver Creek, Pres. ch.	43 00
Skaaneateles, Pres. ch., to const. DAVID H. WALDRON, II. M.,	100 00
Southold, Pres. ch.	12 00
Spencerport, Cong. ch. and so.	32 90
Syracuse, P. W. Fobes, to const. PHIL- LENA FOBES, II. M.	100 00
Troy, Oakwood Ave. Pres. ch.	15 25
Turin, Pres. ch.	17 25
Vernon, Mt. Vernon Pres. society,	50 00
Waddington, Pres. ch.	33 76
Watertown, Stone st. Pres. ch., 68; Mrs. E. M. Mack, 20; Miss P. F. Hubbard, 10;	98 00
White Plains, Mrs. Gail Borden, for the Mahratra Mission,	25 00
Windham Centre, Pres. ch., m. c.	52 43

Winfield, Cong. ch. and so., add'l,	1 00
Yonkers, 1st Pres. ch., coll., 280, m. c., 58.03;	338 03-3,286 59
	6,791 56
<b>Legacies.</b> — Butternuts, Joseph T. Gilbert, hy Samuel Gilbert, Ex'r, 500, less tax, 30;	470 00
Springfield, Benj. Rathburn, balance,	1,724 86-2,194 86
	8,986 42

## NEW JERSEY.

Bloomfield, 1st Pres. ch., Rev. John Ward,	5 00
East Orange, Grove st. Cong. ch. and so., to const. Rev. ALLEN McLEAN, H. M.	50 00
Elizabeth, 2d Pres. ch., 40; "A friend," 10;	50 00
Madison, Pres. ch.	217 74
Montclair, Pres. ch., J. B. Beadle,	100 00
Morristown, South st. Pres. ch., add'l,	50 00
Newark, South Park Pres. ch., coll., (of wh. from I. M. Harrison to const. F. N. TORREY, H. M., 100; "A friend," 5; ditto, 1;) to const. GEO. W. HOWELL, H. M., 364.39; 2d Pres. ch. 206.49; C. S. Haines, 100;	670 88
Orange, Valley Cong. ch. and so., coll., 1,081.15, m. c. 26.54;	1,108 29
Plainfield, Mrs. Oren Johnson,	5 00
Springfield, Rev. O. L. Kirtland,	10 00
Wantage, 2d Pres. ch.	30 00-2,296 91

## PENNSYLVANIA.

By S. Work, Agent, Philadelphia.	
Abington, Pres. ch., J. B. Stevenson, to const. Rev. S. T. LOWMEY, H. M.	100 00
Frankford, Hermon Pres. ch.	25 00
Flowerstown, Springfield Pres. ch., Philadelphia, Pine st. Pres. ch. (of wh. from J. C. F. 50, B. W. 20, Mrs. E. T. M. 10, Miss R. 2, coll. 54, m. c. 30.09;) 166.09; 1st Pres. ch. S. C. P. 10; Rev. J. Miller, 20; Rev. E. J. P. 10;	206 09-339 59
Buchanan, Rev. T. Edwards and wife,	2 00
Cowdorsport, 1st Pres. ch.	12 00
Dauphin, Pres. ch.	21 00
Harrisburg, 1st Pres. ch. Jan'y m. c., 13.23; A. K. Fahnestock, 10;	23 23
Lock Haveu, G. B. Perkins,	7 81
Meadville, Pres. ch.	31 48
Philadelphia, 1st Pres. ch., add'l, 125; Rev. G. R. MOORE, to const. himself H. M. 50; "L. D. J." 50;	225 00
Pittsburg, Miss Emily J. Hasetline,	10 00
Pittsout, Mrs. H. D. Strong,	25 00
Sugar Grove, Mrs. Robert Weld,	7 00
York, Samuel Small,	500 00-864 52
	1,204 11

## DELAWARE.

St. George's, Pres. ch.	72 83
Wilmington, Central Pres. ch.	78 94-151 27

## MARYLAND.

<b>Legacies.</b> — Baltimore, Mrs. Sarah A. Hall, hy D. Fahnestock, Ex'r, 1,000, less tax and expenses, 79;	921 00
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so., ann. coll. 93.75; 6th Pres. ch. 15;	108 75
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## VIRGINIA.

Richmond, M. H. Merriam,	50 00
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## TENNESSEE.

Athens, Mars Hill, Pres. ch.	5 00
Chattanooga, David McCorkle, 5; Mary McCallie, 1.20;	6 20
Cleveland, Alex. Templeton, 10, Jesse Gant, 5, others, 9.70,	24 70
Greenville, Friends,	49 05
Knoxville, T. Logan, 10, Ellen Rhea,	

5, John L. Rhea, 5, Mrs. Martha Rhea, 5, others, 5.65, Mrs. Brauerd Rhea, 1 (less ex. 35c.);	31 80
Rogersville, Friends, 37.90; Mrs. Fanny Walker, two "sacred" silver pieces, kept thirty-seven years, 1.10;	39 00-155 25

## OHIO.

By T. P. Handy, Agent, at Cleveland. Cleveland, Plymouth, Cong. ch. and so., to const. Rev. C. L. HAMLIN and E. C. HIGGEE, H. M.	173 40
Mesopotamia, 1st Pres. and Cong. church,	42 75-216 15
By William Scott, Agent, at Cincinnati. Bloomville, 1st Pres. ch.	15 91
Cincinnati, 2d Pres. ch. m. c., 2 mos.	29 90
Walnut Hills, Mrs. J. Bates,	5 00-50 81
	266 96

Belpre, Cong. ch. and so. m. c. 2 mos.	20 33
Circleville, 1st Pres. ch., annual coll.	56 61
Cleveland, The Ladies' Miss'y Society, by Mrs. M. H. Severance, Tr.	54 00
Cuyahoga Falls, W. A. Hanford	10 00
Delaware, William Bevan,	5 00
Dresden, Pres. ch. (N. S.), coll. and m. c.	51 00
East Cleveland, Cong. ch. and so., add'l,	22 00
Ellsworth, Pres. church and society,	61 26
Elyria, 1st Pres. ch. m. c.	10 94
Glendale, "Luley,"	2 00
Granville, Pres. ch., Lemuel Rose,	10 00
Hamden, 1st Cong. ch. and so.	9 10
Hudson, Cong. ch. and so.	65 25
Jersey, 1st Pres. ch., of wh. an individual, 30, coll. 23;	58 00
Johnstonville, Josiah Hine and Rev. O. S. Eells,	10 00
Marietta, Society of Inquiry in College,	10 00
Mineral Ridge, Cong. ch. and so.	10 00
Mount Gilead, Pres. ch.	13 00
Newburgh, Welsh Cong. ch. and so.	7 00
Olena, Pres. ch. and so.	23 00
Ostrander, Mrs. Polly Winget, 5, Master Samuel Winget, 35c.	5 35
Parma, Mrs. Hester Brauerd,	1 00
Sandusky, 1st Pres. ch.	17 00
Twinsburgh, Cong. ch. and so., add'l, for 1839,	7 00
Warren, 1st Pres. ch., annual coll.	36 05
Youngstown, Pres. ch. and cong.	53 70-623 48
	895 44

<b>Legacies.</b> — Cleveland, Elisha Taylor, add'l, by Mrs. E. E. Taylor, Ex'x, 115 88	
Kinsman, Geo. Matthews, add'l, by Rev. H. B. Eldred, 50.28, less expense, 28c.	50 00
Wellington, Amos Adams, add'l, for 1839,	884 27-1,050 15
	1,945 59

## INDIANA.

Fort Wayne, 2d Pres. ch.	68 00
Lafayette, 2d Pres. ch. 236.85; Mary A. Crane, 2;	238 85
Lima, Mrs. Jane Williams,	20 00
Monticello, Pres. ch.	7 00-333 85

## ILLINOIS.

—, a friend's thank-offering,	5 00
Bloomington, 1st Pres. ch.	29 00
Chicago, 2d Pres. ch., add'l, 325.42; 1st Pres. ch., add'l, 62.50; 8th Pres. ch. m. c. 20.67; a business firm, for quarterly salary of Rev. W. W. Thompson, China (137.50, gold, 167.75; "A member of New England Cong. church," 100;	676 34
Decatur, 2d Pres. ch.	8 50
Dunton, Pres. ch.	30 00
Dupage, Pres. ch. m. c.	7 00
Galesburg, I. T. Wells,	1 00
Granville, Cong. ch. and so. m. c.	7 50
Jacksonville, a lady, member of Westminster church,	5 00
Lacon, Pres. ch. m. c.	6 52
Lake Forest, Pres. ch. m. c.	30 00
Lockport, Cong. ch. and so.	25 00

Mendon, Jireh Platt,	10 00
Ottawa, Plymouth Cong. ch. and so.	16 47
Quincy, 1st Pres. ch.	133 00
Shelbyville, 1st Pres. ch. m. c.	14 00
Sparta, Bryce Cranford,	2 00
Tolono, William Keeble,	5 00
Wenona, Pres. ch.	20 00—1,031 33

## MICHIGAN.

Detroit, 1st Pres. ch.	123 55
East Saginaw, Cong. ch. and so.	56 25
Eaton Rapids, Cong. ch. and so. m. c., by Rev. H. A. Wilder,	6 55
Emerson, Pres. ch.	15 00
Frankfort, Cong. ch. and so. m. c.	9 40
Homestead, Cong. ch. and so. m. c.	5 00
Jackson, a friend, to const. A. S. Cushman, H. M.	100 00
Jopessville, "One who loves his Pastor," to const. Rev. E. W. Childs, H. M.	100 00
Kalamazoo, 1st Cong. ch. and so., to const. Rockwell May, H. M., 102; a member of Plymouth Cong. ch. 5;	107 00
Oneida, Pres. church and Pastor,	5 00
Saginaw City, Pres. ch.	60 00
St. Louis, Rev. Henry Belknap,	40
Spring Lake, Pres. ch.	14 50
Three Rivers, 1st Pres. ch.	17 00
White Lake, Pres. ch., in part,	12 00—631 65

## MINNESOTA.

—, a friend,	150 00
Austin, Cong. ch. and so.	39 12
Bloomington, Pres. ch. and cong. ann. coll.	25 00
Clear Water, Cong. ch. and so. m. c.	20 00
Neepigon, A. Fisher,	50
Washington, Pres. ch. (N. S.),	4 00
Witoka, Rev. Charles Duren,	3 00
Zumbrota, Cong. ch. and so.	10 00—251 62

## IOWA.

Algona, Warren Walston,	5 00
Blountfield, Shunem Pres. ch.	6 00
Burlington, Cong. ch. and so., 37.15; Joseph Everall, 5;	42 15
Cedar Falls, Warren Peirce,	4 00
Colesburg, Rev. L. P. Mathews,	4 00
Davenport, Rev. Julius A. Reed,	10 00
Deep Creek and Waterford, Cong. ch. and so.	10 00
Glenwood, Cong. ch. and so.	18 15
Montana, Mr. and Mrs. L. W. Andre- son,	5 00
Wyoming, 1st Pres. ch.	20 00—124 30

## WISCONSIN.

Baraboo, Pres. ch.	21 12
Beaver Dam, 1st Pres. ch.	51 00
Columbus, Mrs. E. B. Foster,	2 00
Fox Lake, Miss M. L. Crowell,	10 00
Genesee, Cong. ch. and so.	11 00
Lodi, Pres. ch. m. c.	2 51
Milwaukee, Hanover st. Cong. ch. and so. add'l,	5 25
Platteville, Cong. ch. and so. add'l,	1 50
Quincy, C. C. and S. P. Berry,	5 00
Tafton, Cong. ch. and so., m. c. for January,	6 45
Whitewater, Cong. ch. and so., m. c., Legacies. — Beaver Dam, John W. Kimball, in part, by A. Clark, Ex'r, 300, less exc. 75c.	3 30—119 13
	299 25
	418 83

## MISSOURI.

St. Louis, North Pres. ch. 25; High st. Pres. ch., m. c. for Jan'y, 10.75; 1st Trin. Cong. ch. and so., add'l, 5;	40 75
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## KANSAS.

Grasshopper Falls, Cong. ch. and so.	20 00
Topeka, Mrs. H. M. Cleland,	10 00—30 00

## NEBRASKA.

Omaha, a friend,	5 00
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## WASHINGTON TERRITORY.

Walla Walla, Cong. ch. and so.	55 00
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## OREGON.

Astoria, Cong. ch. and so., m. c., 3 months,	10 00
Portland, 1st Cong. ch. and so., m. c., 12; E. B. Babbitt (50 gold), 60.50;	72 50—82 50

## CALIFORNIA.

Oakland, 1st Cong. ch. and so. (50 gold), 60; 2d Cong. ch. and so. (27 gold), 32.40;	92 40
San Francisco, 2d Cong. ch. and so., 6, gold,	7 20—99 60

## CANADA.

Province of Ontario.	
Rodgersville, Rev. John Logie,	4 71
St. Catharine's, Rev. Rob't Norton, in part,	70 00—74 71
Province of Quebec.	
Danville, Cong. ch. and so., of wh. from Rev. A. J. and Mrs. Parker, 5.60, friends 9.40;	15 00
Montreal, Zion Cong. ch. and so., add'l, Mrs. J. E. Mills, 24.20, Henry Lyman, 12.10, John Mac- entosh, 6.05, Gilman Cheney, 3.63, Mrs. Learmont, 3.02, Mrs. Lundington, 1.21;	50 21—65 21
	139 92

## FOREIGN LANDS AND MISSIONARY STATIONS.

Persia, Oroomiah, Rev. B. Labaree and wife,	100 00
Syria, Tripoli, Rev. I. N. Lowry, a thank-offering,	100 00
Turkey, Erzurum, Rev. John E. and Mrs. Lizzie A. Pierce, 10, gold,	12 10—212 10

## MISSION WORK FOR WOMEN.

## From Woman's Board of Missions.

Mrs. Homer Bartlett, Boston, Treasurer.

For the support of Mary E. Warfield, Harpoot, 350, Isabella C. Baker, Mardin, 360, Harriet E. Towns- hend, Ceylon, 600, Eliza Fritcher, Marsovan, 325, Mary Susan Rice, Oroomiah, 275, Hattie G. Powers, Antioch, 350, Kashibai, Bible-reader at Satara, 60; — also schools of Mrs. Mary K. Edwards, Inanda, 1,000, Miss K. A. Norcross, Eski Zagra, 1,200, Myra A. Proctor, Aintab, 600, Olive L. Parmelee, Mardiu, 400, Misses Seymour and Warfield, Har- poot, 625;	6,135 00
Fall River, Mass., Auxiliary, — for the support of Hattie Seymour, Har- poot,	350 00—6,485 00

From Woman's Board of Missions for the  
INTERIOR.

Mrs. J. V. Farwell, Chicago, Treasurer,	608 39
	7,093 39

## MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Hammond st. s. s. 20, Missy Circie of ditto for education of two students at Harpoot, 150; Brewer, 1st Cong. s. s. 24.91; Farmington, Cong. s. s. for sch. under care Rev. J. K. Greene, Broosa, Turkey, 63.10; Gardiner, Cong. s. s., in part, for sch. in India, 8; Machias, Centre st. Cong. s. s., (of wh. for the work at Ebou, Micronesia, 23;) 105; Milltown, (St. Stephen, N. B.) 1st Cong. s. s., ann. coll., for boys' sch., Erzurum, 77.47; Mi- not, Mrs. Hodgkins, for her deceased chil- dren, Clara E. and Sylvester O., 2; Sandy Point, Weston Memorial Fund, 5.10; Southport, Mrs. M. A. Beale, 5, Master Alph, Isabella, and Henrie Beale, each, 50c.; Winslow and No. Vassalboro', Cong. s. s. 12;	474 08
NEW HAMPSHIRE. — Bristol, Cong. s. s., for the "Abbott Mission Sch.," Ahmednug-	



gur, India, 18; Gilmanton, Members of Cong. s. s. 3.10, Mrs. Eastman's class in ditto, 2.08; New Boston, Pres. s. s. for a scholar in India, 25; Newcastle, Cong. s. s., for sch. at Satara, India, 5; Newport, Cong. s. s. 45.89;		
VERMONT. — Bakersville, Cong. s. s. 5; Barnett, Cong. s. s., for sch. in India, 40; Berlin, Cong. s. s. add'l, for a sch. in care Rev. A. Hazen, Mahratta Mission, India, 20; Hartford, White River, Cong. s. s., for sch. of Rosella A. Smith, Madura, India, 25; Johnson, Cong. s. s., for a theol. student in care Rev. G. F. Montgomery, Marash, Turkey, 16.08; Morrisville, Cong. s. s., for girls' sch., Marash, care of Rev. G. F. Montgomery, 20; Rutland, Cong. s. s. 60; Stowe, Cong. s. s. add'l, for theol. student at Marsovan, 10; Wells River, Cong. s. s., for sch. at Madura, India, 23.50;	99 07	
MASSACHUSETTS. — Ashfield, Rev. and Mrs. W. Woodbury, New Year's gift, for a pupil in training-school, Erzroom, Turkey, 10; Beverly, Dane st. Cong. s. s. (50 gold), for a sch. under care Rev. Chas. Harding, Bombay, to const. Rev. Wm. F. Ober, So. Abington, Mass., H. M., 61; Billerica, Cong. s. s., for sch. of Rev. J. T. Noyes at Kombe, Madura Mission, 12; Boston, Miss S. F. L. of Shawmut ch., for girls' sch., Aintab, 17, Fannie Munger's miss'y box for a little girl in Mrs. Bissell's sch., Ahmednuggur, 5; Bridgewater, Central sq. Cong. s. s. add'l, for sch's in China, 58; Danvers, Maple st. Cong. s. s. for a scholar in Ceylon, 25; Housatonic, Cong. s. s., for a young man in training sch., Ahmednuggur, 40; Huntington, 1st Cong. s. s., penny coll. for 1869, 8.25; Kingston, Marshfield and Kingston, Cong. sab. schools, for a theol. student at Harpoor, 30; Warwick, Trin. Cong. s. s. 19;	219 58	
RHODE ISLAND. — Portsmouth, "Redwood" s. sch.;	285 25	
CONNECTICUT. — Canterbury, Cong. s. s. concert, for a sch. in India, 30; Coventry 2d Cong. s. s. 13.35; Greenville, Cong. s. s. 17; Milton, Cong. s. s. 6; Rockville, S. S. Miss'y Soc. of 1st Cong. ch., for sch's of Messrs. Lindley (Zulu Miss'n) and Bissell (Mahratta Miss'n), 50; Somers, Cong. s. s., from weekly penny coll. 40.67; Stonington, 1st Cong. s. s., coll. for 1869, for a sch. in Madura, 30; Westford, Cong. ch. and s. s. 4;	7 15	
NEW YORK. — Binghamton, 1st Pres. s. s. (of wh. for a pupil at Kowtee, in care Rev. A. Abbott, Mahratta Mission, 25, for two pupils in care Dr. H. S. West, Sivas, Turkey, 50); 75; Deposit, 1st Pres. s. s., for a native teacher, 23.33; Mt. Morris, 1st Pres. s. s., for a pupil at Harpoor, 30; Panama, Pres. s. s., for a theol. student at Harpoor, 15; Stamford, Pres. s. s., with prev. dona's to const. JOHN BOGOS, H. M. 23.80; Syracuse, Miss'y Soc. of 1st Pres. ch. s. s. add'l, for 1869, 100; Warsaw, Cong. s. s. 32.35;	191 02	
NEW JERSEY. — Madison, Pres. s. s., with prev. dona. to const. J. C. POTTS and JOHN	299 49	
SEALY, JR., H. M.; 42.87; Newark, 2d Pres. ch., Young People's Miss'y Soc., to const. S. N. KING, H. M., 100;	142 87	
PENNSYLVANIA. — Darby, 1st Pres. ch. s. s., 3 classes, 3.52; Dauphin, Pres. s. s., Juvenile Miss'y Soc., 40.50; Meadville, Pres. s. s., 23; Philadelphia, Walnut St. Pres. s. s., (of wh. from Infant Class, 10); 110; Shrewsbury, Hametown s. s. for tracts and books, 9.50;	186 52	
DELAWARE. — Wilmington, Hanover St. Pres. s. s.	18 10	
MARYLAND. — Baltimore, 1st Cong. s. s., for education of a boy in care Rev. L. Bissell, Ahmednuggur;	25 00	
TENNESSEE. — Athens, Mars Hill Pres. s. sch., 13; Greenville, Juvenile Miss'y Soc., by P. S. Bradford, Tr., 21.10; Lookout Mountain, "Educational Institutions," m. c., for a pupil in Nestorian mission, in part, 14.50;	48 60	
OHIO. — Belpre, S. S. Miss'y Soc., for a sch. in Ceylon and a sch. in care Rev. H. M. Bridgman, Zulu Miss'n, 122.37; Cincinnati, B. M. Gardner, 1; Cleveland, Annie E. Spencer, for a pupil at Orooniah, 25; Dayton, 3d U. B. s. s. (colored) 2d quarterly subs. for a girl in Mrs. Edwards' sch., Zulu Mission, 12.64; Pomeroy 1st Pres. s. s. quarterly coll. for sch. in Madura, 20.35; Springfield, Cong. s. s. for a catechist in India, 25; Toledo, T. S. Bridgman, 1; Windham, Juvenile Miss'y Soc., 10;	217 36	
ILLINOIS. — ———, monthly family coll. for Bhaja, in Mrs. Bissell's sch. 2.25; Belvidere, 1st Pres. s. s. 22.09; East Paw-Paw, a little girl and boy, 28c.; Knoxville, Main st. Pres. s. s., for two students at Harpoor, 37; Lacon, Pres. s. s. 11.23; Quincy, children of Israel Dixon, proceeds of sale of potatoes, 4; Woodstock, Cong. s. s. Christmas offering, 5.37;	82 27	
MICHIGAN. — Detroit, 8th Ward Mission sch., anniversary offering, 16; Milford, Pres. s. s. 5;	21 00	
MINNESOTA. — Clear Water, Cong. s. s. 30; Zumbrota, Cong. s. s. 20;	50 00	
IOWA. — Denmark Cong. s. s.	48 88	
WISCONSIN. — Appleton, Mrs. S. R. Page's s. s. class, for a girl in Miss Rice's sch., Orooniah, 24.50; Briggsville Union s. s. 50c.; Fox Lake, Cong. s. s. (of wh. from "Young Gleaners'" class, 3.70, Maria E. Brown's class, 1); 4.70; Lodi, Pres. s. s. 3.93;	33 63	
DAKOTA TERRITORY. — Yankton, Mrs. Ward's class in Cong. s. s. for Rev. D. C. Greene's work in Japan,	6 64	
CANADA (Province of Quebec). — Danville, Cong. s. s.	10 00	
	2,466 51	
Donations received in January,	40,840 39	
Legacies " " "	11,554 15	
	\$52,394 54	
☞ Total from Sept. 1st, 1869, to Jan. 31st, 1870,	\$176,645 84	

## HOW TO REMIT SAFELY.

In making remittances (of sums above Five Dollars) it is best to procure a draft on Boston, New York, or Philadelphia, or a "Post-Office Money Order." When neither of these can be conveniently obtained, send the money, *but always in a registered letter*. The registration fee has been reduced to fifteen cents, and the present registration system has been found, by the Post-Office Department, to be virtually an absolute protection against losses by mail. *All* Postmasters are obliged to register letters when requested to do so.





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